A Pensiue Man's Practise.

Very profitable for all persons; wherein are contained verie deuout and necessarie prayers for sundry godly purposes, with requisite perswasions before euerie Prayer.

Written by I. Norden.

Imprinted at *London* by *Iohn Beale* for *Thomas Pauier* 1614.

SION COLLEGE
LIBRARY

1. Ianuarie called of the { Latins, *Ianuarius*. / Græcians, *Gamelion*. / Hebrues, *Tebeth*, and is their 10. moneth. } hath 31. daies.

1	A	*Calends.*	
2	b		The firſt daie of this Moneth Chriſt was circũciſed, *Luk.*2. 21. The tops of the mountaines appeared vnto Noah, *Gen.*8. 5. The Iſraelits put away their wiues, *Ezra.* 10. 16.
3	c	*Nones of Ia.* 5	
4	d	3	
5	e		
6	f	*Day before the N.*	
7	g	*Nones of Ianuar.*	
8	A	8	
9	b	7	The 5. of this month word was brought vnto Ezechiel the Prophet, that the Citie Ieruſalem was ſmitten, *Eze* 33. 21.
10	c	6	
11	d	*Idus of Ianuarie.* 5	
12	e	4	
13	f	3	
14	g	*Day before the Id.*	The ſixt of this Moneth Chriſt was worſhipped of the wiſe men, *Mat.*2. 1. *&c.* baptized, *Mat.*3. 15. turned water into wine, *Ioh.*2. 1. *&c.* as teſtifieth Epiphanius.
15	A	*Idus of Ianuarie.*	
16	b	17	
17	c	16	
18	d	15	
19	e	14	
20	f	13	
21	g	12	
22	A	*Calends of* 11	The 10. of this Moneth Nabucadnezzar, King of Babel, moued thereunto by the rebellió of Zedechiah, beſiged Ieruſalẽ moſt fiercely, as may appeare 2. *Kings*, 25. *&c. Jer.*52. 4. Alſo Ezechiel was willed to vtter his parable, *Ezec.* 24.
23	b	*Februarie.* 10	
24	c	9	
25	d	8	
26	e	7	
27	f	6	
28	g	5	
29	A	4	Paul called, and conuerted the 25. of this moneth *Actes*, 9. 3.
30	b	3	
31	c	*Day before the Calends of Feb.*	

Feſtiual daies in this moneth be { Circumciſion. the firſt. / Epiphanie the ſixt } daie

2. Februarie, called of the		Latins, *Februarius*. Græcias, *Elaphebolion*. Hebrews, *Shebat*. and is their 11. Moneth.		hath 28. daies vnles it bee yere *Bissextil*, and then 29.
1	d	*Calends.*		The first of this Moneth Moses repeated the Law vnto the children of Israel, *Deut.* 1.3.
2	e	*Nones of Februar.*	4	
3	f		3	
4	g	*Daies before the N*		
5	A	*Nones of Februar.*		The second of this month our Sauiour was presented to the Lord, and Marie purified, *Luke* 2.22.
6	b	*Idus of Februar.*	8	
7	c		7	
8	d		6	
9	e		5	The ninth of this moneth, Noah, 40. daies after hee had seene the tops of the mountaines, sent out of the Arke a Rauen, & afterward a Doue, which returned, *Gen.* 8.6. *&c.*
10	f		4	
11	g		3	
12	A	*Day before the Id.*		
13	b	*Idus of Februar.*		
14	c	*Calends of March.*	17	The 15. of this moneth, the Iewes spend merily together, for that the Spring of the yeare dooth enter then, as they thinke.
15	d		16	
16	e		15	
17	f		14	
18	g		13	
19	A		12	
20	b		11	The 16. of this moneth, Noah the second time sent out a Doue, which returned with an Oliue braunch in her bill. Gen. 8.10.
21	c		10	
22	d		9	
23	e		8	
24	f		7	
25	g		6	The 24. of this moneth, Zechariah was commaunded to prophecie, *Zecharie* 1.7. Matthias was elected into the number of the Apostles, *Act.* 1.26.
26	A		5	
27	b		4	
28			3	
29	d	*Day before the Calends of March.*		

Festiual daies in this moneth bee	the 2. called the PVRIFICATION of S. MARIE. the 24 which is Saint MATTHIAS day.

March ca Ied of the { Latins, *Martius*. Grecians, *Mounichyon*. Hebrues, *Adar*: and is their 12. moneth. } hath 31. daies.

1	d	*Calends.*	The Temple of Ierusalem
2	e		was finished the third daie of
3	f	*Nones of March.* 6	this moneth, *Esra.6.15.* In the
4	g	*Nones of March.* 5	1. of *Esdr.7.5.* it is saide to be
5	A	*Nones of March.* 4	the 23. of this moneth.
6	b	*Nones of March.* 3	The tenth of this moneth,
7	c	*Day before the N. Nones of March.*	Christ was aduertised that
8	d		Lazarus was sicke. *John.11.3*
9	e	*Idus of March.* 8	A feast was celebrated a-
10	f	*Idus of March.* 7	mong the Iewes, for the o-
11	g	*Idus of March.* 6	uerthrow of Nicanor, the 13.
12	A	*Idus of March.* 5	of this moneth, 2. *Mac.15.37.*
13	b	*Idus of March.* 4	Also vpō the same day al the
14	c	*Idus of March.* 3	Iewes vnder Ashuerosh were
15	d	*Day before the Id. Idus of March.*	cōmanded to be put to death
16	e		*Esth.3.13.* vpon the same day
17	f	17	the Iewes had a priuiledge
18	g	16	giuen them to slay all their e
19	A	15	nimies. *Est.8.12.* this day also
20	b	14	the Iewes solēnized for their
21	c	13	ioifull deliuerance, *Est.8.17.*
22	d	12	
23	e	*Calends of Aprill.* 11	The 14. day of this moneth
24	f	*Calends of Aprill.* 10	was called of the Iewes Mar-
25	g	*Calends of Aprill.* 9	dochens day. 2. *Macc* 15.37
26	A	*Calends of Aprill.* 8	also Purim, as may appeare
27	b	*Calends of Aprill.* 7	*Esth.9.vers.21.26.*
28	c	*Calends of Aprill.* 6	The 15. also is an other day
29	d	*Calends of Aprill.* 5	of Purim. *Est.9.21.*
30	e	*Calends of Aprill.* 4	The 18. of this Moneth
31	f	*Calends of Aprill.* 3	Lazarus was raised from the
		Daie before the Calends of April.	dead. *John* 11.43.

This Moneth hath one festiuall daie called the ANNVNCIATION of Saint MARIE, celebrated the 25. of this moneth.

4. April called of the { Latins, *Aprilis*. Grecians, *Thargelion*. Hebrues *Abid* or *Nisan*, & is their 1 moneth. } hath 30 daies.

1	g	*Calends.*		The first of this Moneth *Noah* vncouered the Arke, and saw earth. *Ge.* 8. 13. *Moses* reared the Tabernacle. *Ex* 40. 2. 17. the Temple began to be sanctified. 2. *Ch.* 29 17.
2	A	*Nones of April.*	4	
3	b		3	
4	c	*Day before the Nones of April.*		
5	d			
6	e			
7	f		8	
8	g		7	The 10. of this month the children of *Israel* passed thorough the riuer *Iordan* on dry foote, *Iosu.* 4. 19. the Paschal Lamb was chosen. *Ex.* 12. 2.
9	A	*Idus of April.*	6	
10	b		5	
11	c		4	
12	d		3	
13	e	*Day before the Id Idus of April.*		The 13. of this month the edict of king *Ahasuerosh* came out for the murthering of the Iewes. *Esth.* 3. 12.
14	f			
15	g		18	
16	A		17	
17	b		16	
18	c		15	The 14. of this moneth the Passeouer was kept, *Exo.* 12. 6. *Leuit.* 23. 5. *Ios.* 5 10.
19	d		14	
20	e		13	
21	f		12	
22	g	*Calends of Maie.*	11	The 15. of this month the Israelites departed out of Ægypt. *Num.* 33. 3.
23	A		10	
2	b		9	The 16. of this moneth *Hezekiah*, made an ende of sanctifying and purging the temple. 2 *Chron.* 29. 17.
25	c		8	
26	d		7	
27	e		6	The 18. of this month the children of *Israel* walked on drie land through the midst of the red sea, *Exod.* 14. 19
28	f		5	
29	g		4	
30	A	*Day before the Calends of Maie.*	3	The 24. *Daniel* saw his vision. *Dan.* 10. 4.

The 25. of this moneth the feast of S. Marke is obserued.

5. Maie, called of the { Latins, *Maius*. / Græcians, *Scriphorion*. / Hebrues, *Liar*, which is their 2. moneth. } hath 31. daies.

1	b	*Calends.*		The first of this Moneth
2	c		6	Moses was commaunded to
3	d	*Nones of Maie.*	5	nnmber the children of Israel.
4	e		4	*Numb.* 1. 1. *&c.*
5	f		3	The 5. of this Month Christ
6	g	*Day before the N.*		is thought to haue ascended
7	A	*Nones of Maie.*		vp into heauen, *Mar.* 16. 19.
8	b		8	*Luk* 24. 51. *Act.* 19.
9	c		7	They which could not keepe
10	d	*Idus of Maie.*	6	the Passeouer at the day ap-
11	e		5	pointed by the Lord, were wil
12	f		4	led to celebate the same the
13	g		3	14 of this Moneth, *Nu.* 19. *ver.*
14	A	*Day before the Id.*		10. 11. So did the Israelites at
15	b	*Idus of Maie.*		the commandement of King
16	c		17	Hezekiah, 2. *Chro.* 30. 15.
17	d		16	The 16. day, Manna rayned
18	e		15	from Heauen, *Exod.* 16. 14.
19	f		14	The 17. day Noah entered
20	g		13	the Arke, and the floud be-
21	A		12	gan, *Gen.* 7. 11. 13.
22	b		11	The 22. fire from Heauen
23	c	*Calends of Iune.*	10	consumed such as murmured
24	d		9	against the Lord, *Num.* 11. 1.
25	e		8	The 23. the Israelites with
26	f		7	great ioy triumphingly entered
27	g		6	into the Castle of Ierusalem
28	A		5	1. *Mas.* 13. 51.
29	b		4	Noah, the 27. the waters
30	c		3	being dried vp, came forth of
31	d	*Day before the Calends of Iune.*		the Arke, *Gen.* 8. 14. *&c.*

The first of this Moneth is vsually celebrated for the feast of *Philip* and *Iacob*.

6. June called of the { Latins, *Junius.* / Græcians, *Ekatombaion.* / Hebrews, *Siuan*, which is their third moneth. } hath 30. daies.

1	e	*Calends.*		The first comming of the
2	f	*Nones of June.*	4	childrē of Israel vnto mount
3	g		3	Sinai was the first of this mo-
4	A	*Day before the N.*		neth, where they abode 11.
5	b	*Nones of June.*		moneths, and 20. daies, in
6	c		8	which time all those thinges
7	d		7	were done, recorded in *Exo.*
8	e	*Idus of June.*	6	*chap.* 19. 1. *&c.*
9	f		5	The fixt of this moneth A-
10	g		4	lexander that mighty Mo-
11	A		3	narch of the world was born
12	b	*Day before the Id.*		of whome *Dan. chap.* 11. 3.
13	c	*Idus of June.*		doth prophesie. Also on this
14	d		18	day that famous temple of
15	e		17	Diana in Ephesus, numbred
16	f		16	among the 7. wonders of the
17	g		15	world, was set on fire by He-
18	A		14	rostratus. The Iews likewise
19	b		13	kept their feast of Pentecost
20	c		12	on this daie.
21	d	*Calends of Julie.*	11	The 23. of this moneth the
22	e		10	first edict came out for the
23	f		9	safety of Gods people the
24	g		8	Iewes, against Haman, and
25	A		7	the rest of their enemies,
26	b		6	*Esther.* 8. 9.
27	c		5	The 29. of this moneth the
28	d		4	Arke of Noah through the
29	e		3	increase of waters was lifted
30	f	*Daie before the Calends of Julie.*		vp from the earth, *Gen.* 7. 12.

Festiuall daies in this moneth are the { 24. which is the feast of S. IOHN BAPTIST. / 29. which is S. PETERS. }

7. Iulie, called of the { Latins, *Julius*. / Græcians, *Metageitnion*. / Hebrewes, *Thamus* being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5 of this moneth Ezechiel sawe his visions. *Ezech.* 1.1.
3	b	*Nones of Julie.*	5	
4	c		4	
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth the Capitol of Rome, counted one of the 7. wonders of the worlde, was burned. and the mirrour of Christian Princes King Edwarde the sixt, died the sixt of this moneth. *Anno* 1553.
7	f	*Nones of Julie.*		
8	g		8	
9	A		7	
10	b		6	
11	c	*Idus of Julie.*	5	
12	d		4	
13	e		3	
14	f	*Day before the Id.*		
15	g	*Idus of July*	17	
16	A		16	The 9. of this moneth Ierusalem, after it had a long while beene besieged by Nebucadnezzar, was taken, *Jer.* 39.2.
17	b		15	
18	c		14	
19	d		13	
20	e		12	
21	f	*Calends of August.*	11	
22	g		10	
23	A		9	The 12. of this moneth, Iulius Cesar, the first Romaine Emperour was borne. Of him is this moneth called Iuly.
24	b		8	
25	c		7	
26	d		6	
27	e		5	
28	f		4	The 18. of this moneth the Ægyptians begin their yere, *Plin. lib. 8. cap. 47.*
29	g		3	
30	A	*Day before the Calends of August.*		
31	b			

The 25. of this moneth is the feast of S. IAMES the Apostle : and vpon this day K. IAMES was crowned king of *England*. 1603

8. August called of the { Latins, *Augustus*. Græcians, *Boedromion*. Hebrues, *Ab*, which is their 5. moneth. } hath 31. daies.

1	c	*Calends.*	
2	d	*Nones of August.* 4	The first of this Moneth Aaron, 40. yeeres after the children of Israel were come out of Ægypt, died on mount Hor, *Numb.* 33. 38. Also on this day Ezra with his companie came out of Babel vnto Ierusalem, *Ezra.* 7, 9.
3	e	3	
4	f	*Day before the N.*	
5	g	*Nones of Augu.*	
6	A	8	
7	b	7	
8	c	*Idus of August.* 6	
9	d	5	
10	e	4	
11	f	3	
12	g	*Day before the Id*	The 7. of this moneth Nabucadnezzar burnt the house of the Lord, & all Ierusalem, 2. *King.* 25. *verse* 8. 9.
13	A	*Idus of August.*	
14	b	18	
15	c	17	
16	d	16	
17	e	15	
18	f	14	The 10. of this moneth some thinke Ierusalé to haue beene burnt by the Babylonians, *Jerem.* 52. 12. *Josephus* (*lib* 5. *cap.* 26.) saide it was burned afterward by the Romans the same day. Therfore doe the Iewes on this daie obserue a most straight fast, and goe barefooted, and sitting on the ground, reade twice ouer the Lamentations of Ieremie.
19	g	13	
20	A	12	
21	b	*Calends of Septemb.* 11	
22	c	10	
23	d	9	
24	e	8	
25	f	7	
26	g	6	
27	A	5	
28	b	4	
29	c	3	
30	d	*Daie before the*	
31	e	*Calends of Sep.*	

The 24. of this moneth is vsually called *S. Bartholomew* day.

9. September called of the	Latins, *September.* Græcians, *Maimactorion* Hebrues, *Elul* which is their 6. moneth.		hath 30 daies.

1	f	*Calends.*		The first of this Moneth *Haggai* the Prophet began to prophecy. *Hag.* 1. 1.
2	g	*Nones of Septemb.*	4	
3	A		3	
4	b	*Day before the Nones of Septem*		
5	c			
6	d	*Idus of Septemb.*	8	The sixt of this Moneth *Ezechiel* sawe another vision. *Ezech.* 8. 1.
7	e		7	
8	f		6	
9	g		5	
10	A		4	
11	b		3	
1	c	*Day before the Idus of Septemb.*	7d	The 7. of this Moneth our most noble Queen *Elizabeth* was borne at *Greenewich.* *Anno* 1533.
13	d			
14	e	*Calends of October.*	18	
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	The 8 of this Moneth *Anno* 73. *Jerusalem* was vtterl with fire and sword destroied by *Titus* the Emperor *Ioseph. lib.* 7. *cap.* 26.
20	d		12	
21	e		11	
22	f		10	
23	g		9	
24	A		8	
25	b		7	
26	c		6	The 25. of this month *Nehemiah* finished the wals of *Ierusalem. Nehem.* 6. 15.
27	d		5	
28	e		4	
29	f		3	
30	g	*Day before the Calends of October*		

Festiuall daies in this moneth be	the	21. S. *Mathew.* 29. S. *Michael.*

10. October called of the { Latins, *October*. / Græcians, *Pianepsion*. / Hebrewes, *Thisri*, & is their 7. moneth. } hath 31. daies.

	A			The 1. of this moneth the
	b		6	Iewes celebrated the feast of
1	c	*Nones of October.*	5	Trumpets, Leuit. 23. 24. The
4	d		4	later Iewes call this day the
5	e		3	beginning of the new yeare.
6	f	*Day before the N.*		Jerusalem, after it had
7	g	*Nones of October*		beene possessed of Christian
8	A		8	Princes 88. yeares, through
9	b		7	mortall dissension came into
10	c	*Idus of October.*	6	the handes of the Sarecens.
11	d		5	*Ann.* 1187
12	e		4	The 3. of this month some
13	f		3	thinke the Iews fasted for
14	g	*Day before the Id.*		the death of Gedaliah: wher-
15	A	*Idus of October.*		by occasion was offered to
16	b		17	bring them againe into the
17	c		16	miserable seruitude of the
18	d		15	Ægyptians, *King.* 25, 25, *Ie*
19	e		14	*remy* 41, *vers.* 1, 2 *&c.*
20	f		13	The 10. of this moneth the
21	g		12	feast of reconciliation was
22	A		11	kept. *Leuit.* 23, 27. So did the
23	b	*Calends of Nouemb.*	10	yeare of Jubile euerie fiftie
24	c		9	yeare begin as on the same
25	d		8	day, *Leuit.* 25, 9
26	e		7	The 15 of this moneth the
27	f		6	Iews obserued the feast of
28	g		5	Taberndeles 7. daies toge a
29	A		4	ther, in memory of the Lords
30	b		3	protecting them in the desert.
31	c	*Day before the Calends of Nouemb.*		*Leuit* 23 43.

festiuall daies in this moneth are. { 18. daie S. Luke. / 28. Simon & Iude.

11. Nouember called of the	Latins, *Nouember.* Græcians, *Anthesterion.* Hebrewes, *Marhesuam,* their 8. moneth.	hath 30. daies.	
1	d	*Calends.*	The thirde of this moneth Constantius the Emperour, Sonne to Constantinus the great, departed out of this world, *An.* 364. *Hist. tripart. in the end of the fift booke.*
2	e	*Nones of Nouemb.* 5 4	
3	f	3	
4	g	*Day before the N.*	
5	A	*Nones of Nouem.*	
6	b	8	
7	c	7	The tenth of this moneth *An.* 1483. D. Martin Luther was borne in Islebia.
8	d	*Idus of Nouemb.* 6	
9	e	5	
10	f	4	The 15. of this moneth was made a newe holiday by Ieroboam without the commaundement of God, whereupon hee committed most wicked Idolatrie in Dan, and Bethel: but he remained not long vnpunished, nor his people vnplagued for the same, as may appeare, 1. *Kings* 12. *verse,* 32. 33. 1. *King.* 13. 1. 2. *&c.*
11	g	3	
12	A	*Day before the Id.*	
13	b	*Idus of Nouemb.*	
14	c	18	
15	d	17	
16	e	16	
17	f	15	
18	g	14	
19	A	13	
20	b	12	
21	c	*Calends of Decemb.* 11	
22	d	10	Queene Elizabeth began happily to reigne for the aduancement of the Gospell of our Sauiour Christ, the 17. of this moneth. 1558.
23	e	9	
24	f	8	
25	g	7	
26	A	6	
27	b	5	The 18. of this moneth Titus the Emperour most cruelly executed to death a great number of the Iewes, *Ioseph. lib. 7. cap. 10.*
28	c	4	
29	d	3	
30	e	*Day before the Calends of Decemb.*	

Festiuall daies in this moneth are the first daie, The feast of All Saintes. The 30. and last day, Saint Andrew the Apostle.

12. December called of the Latins, *December*. Græcians, *Poseideon*, Hebrues, *Sisseu*, & is their 9. moneth. hath 31. daies.

1	f	*Calends.*	The 15. of this Moneth Antiochus placed an abominable Idoll vpon the altar of the Lord, *Macc.* 1. 57.
2	g	*Nones of December.* 4	
3	A	3	
4	b	*Day before the Nones of Decem.*	
5	c		The 20. of this moneth Esdras exhorted the Israelits to put away their strange wiues, 1. *Esd.* 9. *verse* 5. 6. *&c.*
6	d	8	
7	e	7	
8	f	*Idus of Decemb.* 6	
9	g	5	The foundation of the seconde Temple was laide the 24. of this moneth, *Hagg.* 2. *verse* 11. 19.
10	A	4	
11	b	3	
12	c	*Day before the Id.*	
13	d	*Idus of December.*	The 25. of this moneth our Sauior Christ was born of the Virgin, the yeare after the worldes creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army, and spoiled the same, *Ioseph. lib.* 21. *cap.* 6. On this day he prophaned the altar of the Lorde, 1. *Macc.* 1. 62. which day also the Iews kept holy, because theron the temple was purged from Idolatrie. 1. *Macc.* 4. 59.
14	e	19	
15	f	18	
16	g	17	
17	A	16	
18	b	15	
19	c	14	
20	d	13	
21	e	12	
22	f	*Calends of Januarie.* 11	
23	g	10	
24	A	9	
25	b	8	
26	c	7	
27	d	6	The 28. of this moneth Herod caused the poore Innocents to bee murthered, thinking thereby to haue slaine Christ, *Math.* 2. 16. *&c.*
28	e	5	
29	f	4	
30	g	3	
31	A	*Day before the Calends of Januar.*	

Festiual daies in this month are the 21. *Thomas* apost. 25. the Natiuitie of *Christ.* 26. *S. Steuen.* 27. *John* the Euang. 28. *Innocents*, called cómonly *Childermas day*

¶ A rule to know how many daies be contained in euerie moneth in the yeare.

Thirtie daies hath November,
April, Iune, and September.
The reſt haue thirtie and one,
Except it be Februarie alone,
Which alwaies hath 28. meere,
When it is no Biſſextile or Leape yeare

¶ A note of the Moneths, weekes, daies and houres, throughout the whole yeare.

The yeare conteineth { *Moneths* 12. / *Weeks* 52. / *Daies* 365. } *Houres.* { 69478 }

Daie { *Naturall,* / *Artificiall* } *hath* { 24 / 12 } *houres.*

¶ An Almanacke for ten yeeres.

The yere of our Lord.	The Prime.	The Epact.	Sundaies letter	Leape yere.	Aſhwednesday the first day of Lent.	Easter day.	Whitsonday.
1608	13	23	C	B	Feb. 10.	Marc. 27	May. 15
1609	14	4	A		Mar. 1.	April. 16.	Iune. 4.
1610	15	15	G		Feb. 22.	April. 8.	May. 27
1611	16	26	F		Feb. 6.	Marc. 24	May. 2.
1612	17	7	E	D	Feb. 26.	Mar. 12.	May. 31
1613	18	18	C		Feb. 18.	April. 4	May. 23
1614	19	29	B		Mar. 9.	Apr. 24.	Iune 12
1615	1	11	A		Feb. 23.	April. 9	May. 28
1616	2	22	G	F	Feb. 14.	Mar. 31	May. 19
1617	3	3	E		Mar. 5.	April. 20	Iune. 8.

A Familiar admonition *to the zealous Reader, con-* cerning the moſt godly exerciſe of Praier.

MAny are the godly and zealous treatiſes which are already extant, tending to the encouragement of thoſe that hunger and thirſt for the true ſeruice of the liuing God. Yet gentle Reader, I craue thy Chriſtian patience friendly to accept this ſimple trauell of mine heretofore publiſhed, & now augmẽted. And this my ſimple admonition think not ſuperfluous, but a thing tending to win the weker ſort to the more willingneſs to this diuine exerciſe of praier, a thing not new, yet needfull: a thing old & ancient, long ago practiſed of the pooreſt, exerciſed of the moſt excellent & godly of the earth, the Prophets the Patriarchs, the Apoſtles, and of Chriſt himſelfe the pattern of pietye: who gaue the firſt plot of perfect Praier,

er, of his owne proposing, most plaine, pure, pretious, and profound, in these words; *Our father which art in heaue, &c* To the substance whereof, although there can be nothing added, nor from thence anie thing can be taken awaie, without manifest impietie: yet are we not so strictly tied to the words thereof only, but that wee may according to our seuerall occasions (which are infinite) dilate vpon the same to our comfort in him, without offence to the maiestie of God if it be done in true zeale, without the which euen the most effectual praier is sin. I cannot but confesse, that great is my frailtie remaining in me, which in my trauaile in this practise, hath greatly hindred me: and manie are the vanities of my minde, which in my chiefest desire haue miscarried mee. Yet such hath been the fauour of my heauenly father, that hee hath hitherto assisted mee, and to my comfort hath performed that which of mine owne proper power, wisedome, and will, I could not performe. And these praiers, which in this little Volume thou shalt finde, haue been to mee not a little comfortable, and to the faithfull, exercising them, they will be profitable, of whatsoeuer estate, degree, calling, or minis-

stery

sterie they bee of: although I presume not to teach, but desire to bee taught: and expect no praise, but euen in heart yield all the praise to him, that was and is the guide & stay of all that truly seek to serue him. Which I beseech him to grant vs, faithfully at all times to doe: not only in the outward word, with the lippes onely, and with a shewe alone, but with the inwarde affection of the heart, with the longing desire of the soule, and the ardent consent of all the powers of our bodies. So shall our praiers please him, and euen the groanes of our hearts, which passe in silence, shall present our cause before the Tribunall seate of our good God: who is alwaies neere at hand, and readie to performe vvhat is most necessary for our estates in this life, which in respect, is but a spanne long: yea, could vvee liue a thousand yeeres, it were but as one daie. Wee may not too much regard the ouer-daintie maintenance of our corporall estates: wee may not ouer curiously seeke the meanes to become admirable in respect of our authoritie, of our riches, of our friends, and of our casuall pleasures, vvherewith alasse our weake natures, our fraile conceites, and our carnall de-

sires

fires are often beguiled, and our poore soules often dangered and miscarried. Wherefore it behoueth vs carefullie, first and before all things, to seeke the kingdome of GOD, the way, the meanes, and the guid thereunto; which is not to bee sought elsse where. It is not in the outward viewe; and therfore to be sought from aboue, and to be inwardly receiued and comprehended by faith. It is the kingdome of the misteries of God. It is the keeping of his commandements, and the due obedience vnto his will. The waie thereunto is by grace (the gift of God) which he giueth to them that faithfully aske it. The meanes to helpe vs thereunto, is Christ the Sonne of God: who, sitting at the right hand of the Father, obtaineth and sendeth vs that grace, which, guideth vs; and giueth all things elsse, both spirituall and worldly, that hee seeth needfull for vs. But notwithstanding this singular benefit of the mediation of Christ vnto his Father for vs, we are not discharged of this necessary exercise of praier; but so much the more enioined to the executing thereof, continually, instantly, faithfully, and zealously, for the graces of God, which are the things, without the which, all

our

our praiers, all our speeches, bee they manie or few, be they loude or silent, be they of what kinde or shew soeuer, auaile nothing But wee must first found all our desires and prayers vpon an vndoubted faith, wee must powre them from the verie bottome of our hearts, and continue them in a godlie patience, and all in the name of Christ Iesus: in whose name, and for whose sake all things necessarie are promised to be giuen to those that aske according to the will of GOD. Wherein wee must note, that we are not permitted rashly to desire anie thing according to the desire of fleshly imagination, bee it in our owne conceits neuer so meet and necessarie, for the wisedome of the flesh is foolishnesse before God. But wee must first duly consider, what direction the word of God giueth vs in that behalfe: and then in all humilitie, to repaire vnto the fountaine, from whence that guift (for which wee pray) must come; to wit, the name of Christ, the cause of all our good successe in our petitions. Wee are sinfull, and therefore great, yea, the greatest occasion to flie vnto God, is for the forgiuenesse of sinnes, and in this point, haue all men cause to vse this exercise. For

who so is sinfull, and seeking no redre's for that sore, dieth of that disease, he is in perill of death eternall. And if anie man (in his owne conceit) acquite himselfe from sinne, and suppose himselfe free from falling before God, in some grieuous offence, and therein flatter himselfe, and refuse to repaire vnto GOD for pardon of his crime, great is the danger, that that little sparke of Presumption may inkindle in such a soule, to his vtter condemnation. Wherefore great is the occasion, which the sinne of euerie daie, yea of euery houre ministers vnto the iust to call vnto God not onely for pardon, but for strength to vnderstand that, which often at vnawares ouercommeth the most godly. Wee must therefore, in this behalfe, bee carefull to repaire vnto the head of our comfort here, Iesus Christ the Lambe of God that taketh away the sinnes of the World.

Manie are the worldly occasions which force euerie man to seeke relieſe at the hand of God, which wee are not only permitted but commaunded to do: not by our owne corrupt and peruerse means, which we are not onely not permitted, but forbidden to vse. We must duly weigh, and carefully con-

sider

ſider our wants : for greatare the er-
rors of fleſh and blood in this be-
halfe. For, alas, wee ſee that the long
rains of licentious and wilfull liberty
haue extended too farre in this point
more then in the daies of our forefa-
thers. For when they were in diſtreſſe,
when they were in danger, when they
were in moſt perilous eſtate, they diſ-
claimed their owne meanes and clea-
ued vnto the prouidence of God, they
forſooke the aide of the fleſh, and fra-
med their deſires according vnto the
ſpirit. *Elias* in the wildernes, *Daniel* in
the Lions den, *Ioſeph* in priſon, *Dauid* in
diſtreſſe, and all the holie ones in olde
time, in all their troubles, left worldlie
truſt, and addreſſed themſelues only to
the aide of the liuing God : not refu-
ſing ſuch due lawfull meanes, as in his
wiſdom he prouided, & that paſt al hu-
mane hope. The children of Iſraell hee
deliuered through the red ſea, in time
of danger: he gaue them both food and
water, by vnexpected meanes : he de-
liuered *Peter*, *Paul*, & others from the
enemies hands miraculouſly in his wiſ-
dom: & he worketh ſo, for all that truſt
in him, at this day. For his good wil and
loue is not diminiſhed, nor his power

and

and louing hand shortned, but in his wonted loue, he helpeth all that relie vpon him. But such is the peruerse crookednesse of mans nature, that now in these daies, they striue euen to deny the ability of God in working for his: and by their actions they thinke that the arme of God is weakned, his power lessened, and his care of his children not to bee as then it was. And therefore they relie vpon the aide of man, the helpe of flesh and blood, the strength of their owne arme, the wisdome of their owne pates, and the imagination of their owne heads, the broken reede of Ægypt: wherein they disclaime the helpe of God, the mercy, the loue, the care and prouidence of the most highest. For alas doe we not see, that how many sorts of men, so many meanes to maintaine their estates? The rich, into whose hands God hath vouchsafed his gifts, they giue glorie to their owne deuices, and presume vpon their owne policies, keeping their store for a deere yeere: whereas the wil of God in giuing, is to the relieue of their needy brethren; Now, for that the wil of God is broken, the poore oppressed, and themselues thereby highlie endangered, they

themselues faithfull in the prouidence of God, in that they feare, that if they giue, they shall impouerish themselues. They think not how God wrought with the bountifull widow of Sarepta, *Elias* hostesse, in multiplying that, wherof she liberally gaue for his sake. They rather fooliſhlie indeauour to heape vp riches not knowing who shall inioy them: they purchase lands, and know not who shall inherit them: they build gayhouses, and know not who shall possesse them; and flatter themselues, and say, Soule, take thine ease, when death standeth at the doore, ready to take their soule from them. And being thus choaked with the riches of the world, the remembrance of the seruice of God, is banished to the materiall Church, where if they present themselues on the Sabboth day, they thinke it a sufficient discharge to heare the ordinary seruice, when all the rest of the day they spend in worldly conference and prophane exercise worse then the rest of the weeke. Alas what deuotion appeareth in these persons? I speake but to them whose consciences shall accuse themselues. God grant a speedy reformation without compulsion, God will not bee mocked.

Now, for the poore afflicted ones

great is the frailtie remaining in the moſt. God grant patience to all. Such is the common courſe of fleſh and blood, accompanied with diſtreſſe, that for the moſt part, either violence, or impatience, or wilfull rebelling againſt God, is the effect of their conceipts, touching their hard eſtate. And ſo farre vnlike Chriſtians (for the moſt part) wee take the Croſſe of Chriſt, that in ſtead of being followers of him, wee ſeeke to deny him: in ſtead of patient acceptance thereof, we will wilfully caſt it off by meanes vnlawfull, by robberie, by theft, by violence, and by blood. And if opportunity ſerue to neither of theſe, wee euen take counſell of *Jobs* wife, to curſe God, and (in brutiſh manner) to leaue the beſt refuge, namely to repaire to GOD, and at his hands to ſeeke that, which in good time, hee giueth to all vs, in faith deſiring it: whether it be reliefe in pouertie with *Elias*; freedome from bondage, with *Daniel*; deliuerie from enemies, with *Dauid*; or comfort in all diſtreſſes, with the children of Iſrael. But the moſt of vs ſeeke wrong meanes in ſuch diſtreſſe, Wherein wee erre, not knowing that as God was louing vnto Iſraell, ſo hee is louing vnto all that loue him truely, that call

vpon

vpon him faithfully, that attend his aid patiently, and obey his will duly. And therefore, why should any man stand doubtfull of relefe at the hands of him that neuer faileth to perform that which he promiseth, namely, that if we aske we shall haue: if we seeke, we shall finde: if we knocke, he will open the gate of his mercies, and poure the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of All. And therfore may the sinner penitent, the rich man truly liberal, and the poore distressed man faithfull, (to their comforts) resort to the throne of God, in prayers, and bee assuredlie heard to their assured pardon in the blood of Christ, to their comfort as wel in pouerty as in aboundance.

It resteth now that we pray one for another; for our gratious King, that God may bee pleased in mercy long to preserue him a King ouer vs, and that he may continue a ioyfull Father in our English Israell. For all other Christian Kings, wee must likewise pray, that God will increase in them the spirit of wisedom, & fauor to the distressed flocks vnder their seuerall charges & gouernments. We must be mindfull of our poor Christian brethren, both at home & elf-

where: and for the aduersaries of Gods truth (that now beginne to assaile vs, as we see, and whom God himselfe hath ouerthrowne, to encourage vs) that either it may please him to conuert them or to turne their forces from his seruants: and that it might please him in mercie to direct the liues and conuersations of his ministers, that they by his spirit may preach both truly and boldly. And least their loose liues should bee a slaunder vnto his word, let vs pray that his grace may holde them from falling into that, which the Arch-enemie of his religion endeuoureth to draw them, and whereunto the flesh is prone to yeelde, and the captious cauellers at the truth ready to publish; to the end to bring his word (by them duly preached) into reproch in this world: and that wee that are to be taught by their doctrine, may attentiuely heare, truly vnderstand, and diligently execute that, which the word of truth teacheth.

Thine in Christian
good will,

J. N.

A PENSIVE

Mans practise.

In thy feare (deare father) I here present my selfe vnto thee, beseeching thee to heare me and to addresse my hart truly and zealously to call vpon thee.

A short, but an effectuall Praier, *that we may leaue our selues,* and leane vpon God.

O God my God vouchsafe to take me from my selfe, that I may wholly dedicate my selfe vnto thee, vouchsafe to take from me all things that withdraw me from thee, and giue me those things which may bring mee wholly vnto thee in Iesus Christ, Amen.

A Praier to Christ, that he will present *our Prayers to GOD.*

O Sweet Iesus, who hast taken vpon thee to be our Intercessour and Ad-

nocate vnto God thine heauenly father: vouchſafe (I humbly beſeech thee) to accompany me in theſe my ſupplications and praiers, and preſent them vnto his heauenly maieſty, that for thy ſake [ſweet Ieſu] they may bee acceptable vnto him to the waſhing away of my ſinnes, and obtaining things neceſſary for mee and all men, according to his heauenly will in all things, Amen.

O Lord increaſe our faith.

O Lord open thou my lips, that my mouth may extol thee with praiſe, and be thankfull vnto thee for thy benefites; and grant that I ſpeake nothing, but that which may bee to thy honor and glory, and to the reliefe of my neceſſities bodily and ghoſtly.

O Lord make ſpeed, ſend to mee helpe and ſuccour from the Tower of thy ſtrength.

O Lord let thy heauenly kingdome be alwaies readie to receiue mee to eternall ſaluation. Amen.

Eternall praiſes be vnto thee, Oh God. So be it.

O Lord increaſe our faith.

A praier for the assistance of Gods holy spirit, to make vs apt to praie when we be dull.

Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue;
For Christ thy Mediator sees,
When thou to him dost fall on knees.

CHrist our Sauiour hath willed vs to aske and we shall haue, to seeke and we shall finde, to knock and it shall be opened vnto vs. And the more to assure vs, he most louingly perswadeth vs, if we that bee euill can giue vnto our children good gifts when they aske them; how much more shall our heauenly father giue his holy spirit, if wee faithfully desire it? And forasmuch as our vnderstanding is darke, that we know not what to aske, nor how to pray as wee ought, but by the spirit it selfe, who maketh request for vs with sighs which cannot be expreſt: Let vs fall downe vnto the throne of his maiesty, praying faithfully for the same, and it shall be giuen vs: without the which all prayers be in vaine and of none effect.

The praier.

OAlmightie God, and omnipotent father, (who comfortest such as

be ſorrowfull, and who giueſt all good and perfect guifts, thou of thy free fauour and loue haſt willed vs in all our afflictions and neceſſities, and as often as we ſtand in need of any of thy bleſſings, or feele our ſelues burdned with anie kinde of tribulation or affliction, either of body or of minde, to call vnto thee in the name of thy Sonne Ieſus Chriſt and thou wilt grant what wee want. Moſt humbly I beſeech thee to ſend downe vpon my darke vnderſtanding, the bright beames of thy holy Spirit to lighten mee, and to direct mee in all my ſupplications and praiers: and ſpecially at this time, Oh LORD, for that thou knowweſt my weakneſſe and ignorance to be ſuch, as I am altogether vnable to frame my requeſt according to thy will, or to ſeeke that is truly for mine owne ſoules health; and am altogether ignorant of the right gate to knocke, without thine eſpeciall grace directing and aſſiſting me. Wherefore I moſt humbly beſeech thee in the name of him thy Sonne, to addreſſe and prepare mine heart to the right vnderſtanding of the true and vnfained calling on thy name for ſuch things as thy wiſedome ſhall thinke

most expedient for mee, both to the obtaining of thy heauenly Kingdome, which is before al things to be sought for, and for temporall blessings necessarie, best knowen vnto thy selfe: which in respect of my ignorance, my dulnesse, my corruption, my weakenesse, and the guilt of mine owne conscience, I cannot craue in such due and faithfull manner as I ought. And therefore (most louing Father) according to thine owne most fatherly calling, I here prostrate my selfe in heart before thy Throne, in the name of Iesus Christ thy Sonne, beseeching thee that thou wilt aid me with thine holy spirit in my prayers, that, being of my selfe dull, I may be thereby made zealous: and whereas I am of my selfe cold, I may bee thereby made feruent and faithfull, that my praiers be not as smoke which vanisheth, or as the winde which passeth away, being onely in the lippes, and not firme in the heart; let it be effectuall and an acceptable sacrifice, sweet and pleasant in thy sight: and let nothing passe the bounds of my vnfaigned lippes, but that which may beseem a single heart, alwaies sounding out thine honour, and setting forth thy most worthie

praiſe. Let thy holy ſpirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mee, vnto the end: that I may both at this time begin, and for euermore continue as thou willeſt I ſhould; namely, in faith, that I fall not into any temptations, in hope, that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and ablenes in al things to fulfil the ſame. Make me alſo (good Lord) feruent in loue, that I may freely & vnfaignedly (euen from my heart) forgiue and forget all iniuries, words and euill doings of ſuch as by any meanes haue offended me, with hearty praier for their amendment: that approaching vnto the throne of thy mercy (in a pure and ſimple heart) I may heartily, as well for others, as for my ſelfe, for things neceſſarie both for bodie and ſoule, make my humble petitions vnto thee, and in thy good time taſte that moſt ſweet fruit, the performance of my humble petitions, according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy name for euer.

O Lord increaſe our faith.

A short praier for zeale to pray.

O God almightie, most louing, and most righteous, who hast promised to instill into the hearts of thy chosen seruants, grace vnfaigned to serue thee, and to call vpon thy holie name, wherin all comfort consisteth Mouchsafe I humbly beseech thee of thy mercie to expell out of my heart all naturall vnlnesse, misbeliefe, and blindenesse of error, and through thine holie zeale, and vnfayned desire, to prostrate my selfe in heart before thine heauenly Maiestie in faith vnfayned: and that at this time it may please thee so to direct and accept my supplications and praiers, as I may obtaine at thy mercifull hands, whatsoeuer thou seest necessarie both for bodie & soule, through Iesus Christ our Sauiour and Redeemer.

O Lord increase our faith.

A morning praier for the working daie.

Before thou do thy worke begin,
Thanke God, craue pardon for thy sinne:
And then thy worke shall prosper so,
As want shall neuer breed thy woe.

WHat great benefit we receiue at the hands of Almightie GOD

by

by our naturall ſleep, none is ignorant: what perill wee eſcape in the darke and dolefull night, we may eaſily iudge: and what fauour the Almightie extendeth towards vs, in giuing vs lodging, not in the fields, but in houſes, not vpon the hard and colde ground, as *Iacob* did, but vpon ſoft pillowes, warmly couered, experience teacheth. VVhat thanks for theſe ſo bountifull benefits of his, wee are daily bound to yeeld, I would wee all knew, and had will to yeeld them accordingly. The benefit of our comfortable ſleepe is great, and Gods worke in the ſame, and in preſeruing vs, is wonderfull. VVherefore let vs be mindfull to giue him thankes and with *Dauid* in the morning, at midday, and at night, let vs call on the name of the Lord with thankes, and ſay, Lord let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: this ſhould bee our morning ſacrifice. VVe ſhould conſider, that as the night is ordained for reſt, ſo is the daie for trauell, for the obtaining of things neſſary for our ſelues, and ſuch as God hath giuen vs; and not to ſtand in hope for reliefe by other mens helps, but labor, as did *Paul* & the reſt of the Apoſtles, who tooke nothing of any, but

wroughe

wrought with their hands for it, because they would bee chargeable to none. And our labour being ioined with faith and praier, the blessing of God shall so prosper our endeuours, as nothing shall be wanting vnto vs. And therefore before we begin our labour wee must prostrate our selues before his Throne, from whence commeth all goodnes, yeelding vnto his heauenlie Maiestie due praises for his continuall louing kindnesse towards vs. So shal we bee free from danger, and prosper in our callings from day to day during the whole course of our life, which els (although our vocations breed in vs, in respect of the great increase of riches, security and pride) will be in the last day a heauie burden to our conscience, and accuse vs of ingratitude, to our eternall condemnation.

The Praier.

O Thy Almightie God, Father of our Lord Iesus Christ, thou hast vouchsafed (of thy great fauour and loue) euen from my childhood vnto this day, to take such fatherly care of mee, that nothing hath destroied or hurt me, but I haue beene safely

ſafely preſerued both daie and night from ſudden death, and from all other perils and dangers incident to mans kinde, and haue all my life been preſerued; and of thy free fauour and loue (without anie deſert or merit of mine) enioyed the ſweet benefit of ſleepe and reſt, which is moſt holeſome, for my poore and weake bodie; yea and ſo good a nourriture thereunto, as good ſoile to the barren fielde, or the timely ſhowers to the drie ground, or meat acceptable to the hungrie ſtomache. Oh ſweete Lord, ſuch hath beene thy fatherly care of mee this night paſt, that thy ſleepe which thou haſt giuen mee, hath beene moſt comfortable both to my bodie and ſoule, inſomuch as I am the more aptlie giuen to the execution of my worldly buſineſſe, and the ſeruice of thy diuine Maieſtie, this morning: Wherein aſſiſt mee (ſweete Lord) with the helpe of thine holy Spirit; comfort and defend mee this daie and euer with thy mercifull aide, that no affliction, hurt, or miſfortune diſmate mee: no tribulation, want or anguiſh of mind, to draw me from thee: no worldly care, delight, or fantaſie, carrie me this daie or at anie time into anie wicked cogitation, acti-

on:

on or speech: For Lord, I know that it is not thy will, that anie euill should dwell in vs, or that we should at anie time offend thee, but to keep our harts pure and vndefiled, as a fit receptacle for thy Maiestie. Yet thou sufferedst sometimes vnlawfull affections to haue the vpper hand, to the end that wee (feeling our weakeneſſe and corruption) should wholly confeſſe all our ſtrength, all our godlie cogitations, and good ſucceſſe in our workes to proceed from thee, and any euill motion, and croſſe euent, to come of our owne corruption.

All flesh is full of ſin: the iuſt fall ſeuen times a daie: and I ſinfull wretch, fall ſeuentie times ſeuen times a daie. Wherefore Lord, forgiue my wickedneſſe, mine offences and ſinne committed either this night paſt, by fooliſh dreames, fantaſies or other temptations, or at anie time ſince I came into this miſerable world; and graunt, that beeing pardoned by the mercie in Jeſus Chriſt, I may proceede in the reſidue of my daies (gouerned by thy holy Spirit) voide of all offences: bleſſing my vocation and calling, ſo as may be to the ſetting forth of thy glorie, maintenance of thy fauour toward

wards mee, and getting thoſe things which may be ſufficient for the maintenance of mine eſtate here, and for the reliefe of ſuch as are committed to my charge, without vſing any ſiniſter, or vnlawfull meanes, pollicie or worldly deuices, which are not agreeable to thy Lawes. And graunt me alwaies ſuch regard of ſeruing thee, as thine hand may alwaies direct me, to good and happy ſucceſſe in all my affaires. Bleſſe thou the worke of mine hands (good Lord) and grant mee ſo to flie idlenes (the mother and nurſe of euill) that both this day, and all my life, I may, by godly care and trauell, get mee a ſufficient and competent liuing here, that I be no burden and charge to ſuch as are rich and wealthie, nor depend vpon the ſuccour, help and furtherance of others, whoſe helpe is moſt ſlipperie and deceitfull, leſt that in hope thereof, giuing my ſelfe to Idleneſſe and loitering (when their helpe ſhall bee withholden from mee) I be driuen (as the Wiſeman ſaith) To go in a ragged coat, and to want my foode. But contrariewiſe (Oh Lord) graunt that I may ſo imploy my ſelfe to labour and diligent execution of my buſineſſe, this day and euer, tha-

that I may (through thy blessing) prosper therein, and shew my selfe so helpefull to the poore, impotent, and needie, as the fruit of my trauell shall extend vnto, that thou maist fulfill in mee, that most sweet promise of thine: That who so considereth the poore and needy, thou wilt deliuer him in the time of trouble. Lord, thy mercy is infinit, and thy loue towards vs vnspeakeable: wherfore giue me grace alwaies to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouerte, sickneſſe and health, yea all my life, and in the houre of my death; that I may passe this day, and all the rest of my transitorie life, in the fulfilling of thy lawes, and bee readie at thy fauourable becke & call, to come and appeare before thy throne of mercy in perfect hope of thy louing receiuing me into the bosome of thy sweete embracing, not for my worthinesse or deserts (which is but corruption) but for the merites of thy Sonne Jesus Christ; there to rest, enioying the fruits, and benefit of his death and bitter passion. In whose name I refer my selfe and all mine, both this daie and euer vnto thy fatherly protection; humbly beseeching thee to direct all my

my thoughts, words, and actions, vnto my liuer end good Lord, Amen.

O Lord increaſe our faith.

A ſhort Praier for the morning.

I Thank thee moſt mercifull Father, my maker and preſeruer, that thou haſt ſo louingly vouchſafed to tender my ſafetie this night paſt, giuing mee ſweet ſleepe, to the refreſhment of my ſoule and weake bodie: Do (of thy goodneſſe) vouchſafe to extend thy louing fauor towards me this daie, that thereby I may bee both ſafelie preſerued from all kinde of euill, and imploy my ſelfe diligently vnto the execution of my vocation, to the glorie, and to the reliefe of me, and mine, through Chriſt, Amen.

O Lord increaſe our faith.

A Praier for the King.

Who ſo thou be, pray God alwaies,
To bleſſe our King with happie daies,
Whoſe wiſdome (vnder God) ſhall long,
Maintaine this realm from forrain wrong.

THe certaine expectation of a long peace, and gracious tranquilitie, may

may (without manie circumstances of manie words) suffice to moue thankfull mindes to prayse the GOD of Heauen for his vnspeakable loue towardes vs, in giuing vs so louing and gracious a gouernour. Vnder whom we may not only peaceably liue, but enioy also the comfortable passage and foode of the Gospell, to the vnspeakeable comfort of all true Christians, longing for their saluation, when manie other Nations haue wanted the same, to the famishing, as it were, of their poore soules. Wherefore, considering that we may (if not, the more to our shame) feed thereon at full, and are thereto friendly intreated, & inioined not onely (which is generall) by the word it selfe, but by seuerall iniunctiõs set forth (for the furtherance of Gods glory, and our profit) by his Maiestie. And considering also, that the Apostle commandeth vs to pray for al men, but especially for the good and prosperous estate of princes, that we may liue godly vnder thẽ. We therfore aboue other nations, hauing vnspeakable cause to praise God for his fauor in vouchsafing vs this great blessing of a godlie, zealous and merciful Prince, let vs beseech

God

God of his goodnes fauourably to looke vpon him, and to grant vnto him a proſperous raign, with many, & happy daies to the pleaſure of him, and comfort of vs. Let vs not forget it, leſt God forget vs, and turne our foode into famine, our peace into warre, and his long ſufferance into ſharp correction

The Prayer.

ALl poſſible thankes we giue vnto thee, O Lord of mercie, King of all the kings & kingdomes of the earth for that thou haſt vouchſafed to place ouer vs thy little flock of this realm, ſo pure a guide of true religion IAMES (by thy heauenly prouidence,) our gratious King vnder whom, enioying free libertie of the true ſeruice of thee, wee reſt in a quiet eſtate both of bodie and minde. Wee humbly pray thy fauourable regard, to behold with mercifull eies the ſame thy ſeruant our ſoueraigne Lord and gouernour, and to fructifie his hart with the grace of thy holy ſpirit, that hee alwaies inclined (by the working thereof) to the ſetting forth of thy word, may walke according to the truth of the ſame, ſincerely: that we thy ſeruants, and vn-

der

der thee his subiects, seeing his godly example, may be ashamed to fall from that true forme of honouring thy name which for thy glory through thy grace, by the rule of thy holy word, is prescribed vnto vs. And vouchsafe to stir vp in him zeale of thy glorie, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdome and knowledge of thy heauenly will: giue him an obedient mind, abounding with all humility towards thy diuine Maiestie. Saue and defend him from the tyrannie of forraine power and authority, and from all such as professe not inwardly vnfained zeale of the Gospell Giue him godly Counsellors, and such zealous and true hearted Ministers of thy wil, that he and we (according to the truth of euerie our seuerall functions) may sincerely serue thee in this life, and in the end for euermore raign with thee in thy heauenly kingdome: for Iesus Christs sake our only Redeemer, Aduocate, and sweet Sauiour, Amen.

O Lord increase of our faith.

A Morning Prayer for the Sabbaoth day.

Let labour paſſe, let prayer bee,
This day the chiefeſt worke for thee,
Thy ſelfe, thy ſeruant, Oxe, and Aſſe,
This day muſt let all labour paſſe.

AS the Lord hath aſsigned vnto man ſixe daies of ſeuen for his neceſſary trauell: So hee hath expreſly commanded the ſeauenth to bee hallowed, and kept onely for the ſeruice of himſelfe. Wherein (all buſineſſe ſet apart) wee ſhould reſerue our ſelues to prayer, to the hearing or reading of the word of the Lord without anie vngodlie exerciſe at all, as gaming, gadding, wanton paſtimes, behauing our ſelues ſoberly. And as *Dauid* did euerie daie, ſo let vs eſpecially on this day inſtantly call vpon the name of the Lord, and he will heare vs. And with *Eſay*, let our ſoules with longing deſire in the night, ſeeke vnto the Lord, and in the morning early call vpon his name: ſo ſhall all our doings pleaſe him, and all goe well with vs. Hee hath reſerued this daie for the ſeruice of himſelfe, only puniſhing ſuch (euen with death) as breake the ſame: as it appeareth in the booke of

Num-

Numbers, by him who was at the commandment of the Lord stoned to death for gathering stickes on the Sabbaoth daie. By vs it is farre more prophaned. But blessed is the man that keepeth the Saboth day vndefiled, seruing the Lord in praier, not in seeking his owne will, but the will of the Lord. And let vs indeuour to sanctifie it, that it may be honoured, and not abused and dishonored as it is, lest God, the creator of it and vs, punish our disobedience with his scourges, in his ire, and giue vs in stead of plentie, want; in stead of fulnes, famine; and in stead of preaching of his word, suffer vs to be besotted with vain traditions of men. Let vs, I say, be carefull to serue the Lord with reuerence, and keep this day holy, as he hath made it holy.

The Praier.

O almightie Father, most holesome Protectour and keeper, both of the soules and bodies of the faithfull; I yeeld thee humble & heartie thankes for defending and sauing me, thy sinfull creature, this night past, and all the rest of my life hitherunto, from sodaine death, and from other perils, and dangers

dangers whereunto my ſilly ſoule, and weake bodie are ſubiect to fall: and wherewith I am ſo beſet, that had I not been preſerued by thee, it could no otherwiſe haue been, but my body had periſhed, and my ſilly ſoule been carried into euerlaſting damnation.

But moſt ſweet Lord, my ſtrong caſtle and defence, my ſhield and buckler, my ſure refuge and ſuccour (who haſt continuall regard of the ſafetie of thy ſeruants, and neuer ſuffereſt them to bee ouercome with anie kinde of euill, nor to fall into anie kinde of danger) vouchſafe to forgiue mee whatſoeuer I haue committed and done againſt thy diuine will, either ſleeping or waking this night, or at anie time (ſecretly or openly) heretofore, by reaſon of the corruption which remaineth in mee.

And vouchſafe, that as I haue by thy protection paſſed this night, ſo I may enioy at thy mercifull hands what ſoeuer thy fatherly prouidence ſhall thinke meete and conuenient for mine owne, and for the reliefe of ſuch as thou haſt committed to my charge and gouernment, this daie and euer.

Eſtabliſh, good Lord, thy holy ſpirit in mee, and thereby ſo ſtrengthen mee, that

that I may withstand all euill motions of the flesh, all vngodly desires of the mind, and worldly vanities; that I may feruently as I ought, and continually, both in the morning, at night and at noone day: yea, and at all times & in all places, truely serue thee without hipocrisie, dissimulation, or malice. And for thy mercies sake, keepe mee this daie, and all the rest of my transitorie life, from sudden and vnprouided death: keep my tongue and lips, that I speake or vtter nothing, which may be either vncomely to be spoken, or whereof may redound hurt or hindrance to my selfe or others: But that I may endeauour as much as in me lieth, to speake and vtter those things which may bee to the setting forth of thy glorie maintenance of peace and concord, & to the reducing of such into the right way as wander and goe astray. As for slandering, lying, backbiting, false witnesse-bearing enuy, and such like, good Lord take vtterly from me. And keepe my heart and minde from the most damnable sinne of murmuring against thee, and from despaire: that in all aduersities, tribulations, & troubles, I may alwayes beare a patient, contented, faithfull, and thankfull

mind with full perſwaſion, that how-ſoeuer it goe with mee, if thou ſuffer mine aduerſaries beeing maliciouſly bent againſt mee, to reuile mee, perſecute mee, to moleſt or hurt mee, or if thou permit my ſubſtance by any caſu-all meanes to bee diminiſhed; or if I ſuſtaine loſſe of my friends, ſickneſſe of bodie or hurt of my limmes, it proceed-eth not but by thy diuine prouidence: yea, only of thy meere loue and father-lie care, which thou haſt of mine a-mendment. For nothing happeneth to thoſe whom thou loueſt (beleeue it within their weake mindes neuer ſo great griefe, or fall it out neuer ſo contrarie to their deſires) but it brin-geth with it ſome ſecret working of their good. Wherefore in the name of thy Sonne Ieſus Chriſt, I moſt humbly beſeech thee that thou wilt vouchſafe to ſettle in my heart, ſuch perfection of patience, as whatſoeuer either this day, or heereafter ſhall happen or befall vnto mee, I may ac-cept it as a moſt holſome medicine for my ſo deadly diſeaſe of ſecuritie: and ſo in hope of thy louing kindneſſe and mercy towards me; goe forwards this day and all my life in perfect loue, vn-fained zeale, and continuall obedience

to

to thy wil in hearing thy word attentiuely, in reading the same diligently, in following it effectually, and in praying vnto thee zealously and faithfully imbracing all goodnesse willingly, and auoiding all euill warily: that so spending this day, I may the better proceed to the execution of my calling this weeke following, to the relieue of my necessity and furtherance of my neighbours; and that continuing vnto the end, I may receiue the reward of thy celestial kingdome, which thy Sonne Iesus Christ hath purchased with his blood for all true beleeuers in thee. In number of whom (sweet Lord) for the merits of him thy Son make me that I with them, and they with me, may continually sing laud and praise vnto the Trinitie eternall: which grant for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Morning Prayer for the Sabboth day.

All possible thanks I render vnto thee; most louing and mercifull Father, that it hath pleased thee to be my carefull watchman this night preserving

ſeruing me from many euils, & vouchſafing ſleepe vnto mine eyes, to the vnſpeakable comfort of my ſoule.

Let it likewiſe pleaſe thee, I humbly beſeech thee, to giue mee grace according to thy heauenly will, and expreſſe commandement (as at all times, ſo this date eſpecially) to imploy my ſelfe to the ſeruice of thee, in all godlineſſe and pureneſſe of life, leauing all bodily labours and exerciſe as the ſanctity, which thou in the beginning gaueſt vnto the ſeaueuth day, when thou haddeſt finiſhed all thy worke, doſt iuſtly deſerue. Amen.

O Lord increaſe our faith.

A Prayer for the Euening.

When thou betakeſt thee to thy reſt,
Commit thee to the Almighties beſt,
For when thou lieſt downe at night,
Thou art not ſure to ſee day-light.

ALthough wee cannot at all times duely examine our ſelues as concerning our life paſt, yet once in the day it is moſt requiſite to conſider how wee haue ſpent the time paſt; namely, at night, to weigh what we haue done the

day

day before, and in the morning to consider how wee haue past the night: For although the night was ordained for rest, yet many wicked cogitations creep into our minds, wherby we offend God, and that euen in our sleepe: but especially waking, when, wallowing vpon our beds, wee let our mindes run after vanities. And so, our hearts beeing fraught with wicked desires and contagious thoughts, sleepe stealeth vpon vs, and possesseth our mortall bodies, without anie calling for Gods assistance or pardon. In which dangerous slumber, if God should dissolue the bodie from the soule, in what case were wee dying without repentance? It greatly behoooueth vs therefore, that our last cogitation (before we take our rest, or shut vp the eye liddes of our hearts in slumber) should be of our time past, and ill spent, and for the same to craue pardon, and that instantly in Christ: cleansing our heart from all iniquity, euen by an open confession thereof vnto God, vnto whose protection, wee may then, referre vs, and sleepe. We must as saith *Paul*, watch, and be sober, singing praise vnto the Lord as *Dauid* did. Giuing him thankes for the helpe of his presence, that is to say, for his protection the daie past

past: praying the same in the dark night when all things (by reason of darknesse are hidden, and when the wicked goe about their euill pretended purposes, to the disturbance of the godly.

Therefore whatsoeuer we doe (whether we lie downe, or rise vp) let vs bee meditating the lawe of the Lord. So shall our sleepe comfort vs, and our labour profit vs: and whether we sleep or wake, the Lord shall be our defence and keeper.

The Prayer.

O My heauenly God and eternall Father, giuer of all good things, and protector of all that loue thee, I yeelde thee most humble and harty thanks for thy inestimable benefits, not only for keeping and preseruing me this date, but al my life, that neither my enemies haue preuailed against mee as they sought and desired, nor any other misfortun which in this world is incident to mankind) hath ouercom me: but hast like a louing fathers carefull puruieter, giuen and prouided for me al things necessary: insomuch that I haue been wel refreshed and replenished with thy great benefit of feeding, and with thy gra=

gracious benefit of clothing mee: so that I haue not fainted through want of foode, nor beene oppressed with ouermuch colde for lacke of raiment, as with mine eyes (to my great griefe) I may and doe behold a number daily in diuers corners of the streetes and waies as I passe, who are most greeuously tormented with hunger, colde, sores, and sickenes, lamentable to see: whom also thou hast bought most deerely, and yet sufferest them to bee oppressed: and I, who haue deserued no lesse (nay rather good Lord, a great deale more then some of them) haue by thy fatherly goodnes not only escaped those afflictions, but receiued at thy mercifull hands infinite good giftes and vnspeakable benefites: For which thine inestimable loue, I cannot sufficiently praise thee. O Lord forgiue mine offences, which this daie I haue committed and done against thine Almightie Maiestie, whether they be secret and vnknown, or open: whether they were done in youth, or at anie time since. Pardon them, Oh GOD, for Iesus Christs sake; and vouchsafe mee thy grace to amend my life, and to returne vnfaynedly to the seruice of thee. And forasmuch as I

cannot continue without thy continu=
all protection vouchſafe to extend the
ſame vnto mee thy wretched creature
this night, that I may quietly take
my reſt, which thou haſt appointed
for a refreſhment of my wearied mem-
bers, and haſt ordained the night
and darkneſſe as a time moſt conueni-
ent to take the ſame in, being a time
wherein I ſhould to that end ceaſe
from my labours and daily affaires.
And to mee thy poore creature (who
of my ſelfe am neither of power to lie
downe, nor being laied able to riſe vp)
vouchſafe me thine eſpeciall aſſiſtance
and helpe, that in thy name I may lie
downe, and receiue at thy mercifull
hands ſweete and comfortable reſt,
not according to the greedineſſe of my
corrupt nature, but as ſhall bee one=
ly expedient for the refreſhing of my
weake bodie. And forasmuch, good
Lord, as thou knoweſt with what
mortall foes mankinde is continually
aſſaulted, both ſleeping, and waking,
(who indeuour by all meanes to intrap
vs by ſome euill or other, which wee
heare or ſee in this vale of vanitie to
our delight, though contrarie to thy
will, whereunto we often yeelde, and
that in the daie time, much more in

the

the darke and loathsome night, wherein all things are couered and hidden, and when the heauinesse of drowsie sleepe keepeth downe our vnderstanding, in which time of darknesse, such as intend to worke wickednesse, are most readie with diligence abhorring the light, to put in practise their mischieuous deuises,) I most humblie beseech thee, Oh God almightie, to preuent them in their euill imaginations, that in no wise they hurt mee; and to graunt, though sleepe to my bodie sufficient and not ouer-much, yet to my poore soule watchfull and diligent waking, that I fall into no danger, by yielding to any euill in the sleepe of my bodie. Vouchsafe also to guard and defend mee, that nothing hurt me this night, that fire consume me not (nor anie thing that belongeth vnto me) nor any other danger whatsoeuer, dismay me. Keepe me also, good Lord, from sodaine, and vnprouided death: And preserue me by the watch of thine holy Angels, that I may take my rest in quiet, vntill the morning, and then giue my selfe to the finishing of my duetie, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end. For

which thy fauour, I humbly beſeech thee, and for all things elſe neceſſary for mee and all other whom thou haſt commaunded vs to pray for: and namely, for all ſuch as are in any kinde of affliction, in body or in minde, for the teſtimony of thy truth, that thou wilt ſtrengthen them: thy whole Church in pure religion. And for all ſuch as are ſick and diſeaſed, that thou wilt either reſtore them to health, giue them patience, or receiue them vnto thy ſelfe, out of this mortall life. Preſerue our King and Gouernour, IAMES by thy diuine prouidence ſet ouer vs: and graunt that hee may continue to thy pleaſure, long and proſperouſly ouer vs. Bleſſe this whole Realme of England, and vouchſafe to vs all true repentance for our ſinnes. Bleſſe and defend our parents, brethren, ſiſters kinſfolks, neighbours, and all other whom thou wouldeſt we ſhould commend vnto thee in prayer, whatſoeuer they bee, and whereſoeuer they remaine. And for the more true and zealous calling vnto thee for theſe things, giue vs all grace in faith to ſay that praier which thy Sonne Ieſus Chriſt taught vs, ſaying, Our father which art in heauen &c.

O Lord vouchsafe to imbrace mee with the armes of thy mercie: vouchsafe to receiue mee into the bosome of thy loue: shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Son Iesus Christ. In whose name I referre mee wholy vnto thy louing protection: beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee, in thy celestiall kingdome, sweet God Amen.

Oh Lord into thy hands I commend my soule; beseeching thee to blesse, preserue and defend mee this night and euermore Amen.

O Lord increase our faith.

Another short Praier for the Euening.

O Almighty Lord God, I thanke thee, that this day past, thou hast of thy mercy vouchsafed vnto me thy poore creature, not onely protections against all dangers and euils, but also all things necessarie I humbly beseech thee, of that same thy mercy, and for thy Son Iesus Christ his sake, to extend the like protection and fauour towards mee this night, that

that I may enioy at thine hands ſake and quiet reſt, to the comfort and refreſhment both of my bodie and ſoule, for Ieſus Chriſts ſake, Amen.

A Prayer for the pardon of our ſinnes, which cauſe the Lord to afflict euen his children: a neceſſarie praier for one anie wife afflicted

THe wiſe-man ſaith; Sinne bringeth man to miſerie.

Therefore there needeth no long diſcourſe to mooue vs, to ſeeke to remooue from vs this dangerous gueſt, who being lodged in vs, vtterly alienateth vs from God. For we cannot retaine God, and be at one with ſinne. And therefore doth the Lord, as a father moſt mercifull, worke for our reformation, by a meane moſt fit for our amendment. For when he ſeeth vs in our ſecuritie, hee ſeeth vs altogether wanton, and prone to euill, to rebellion and wicked life, and ſecuritie commeth of fulneſſe of all worldly delights, as riches friends, pleaſures, & to haue want of no bodily or corporall helpe. Therefore doth the Lord ſuffer the reprobate to wallow in their owne deſires, not reſtraining them from performing

forming their owne lusts: he permitteth them to fil vp their liues in pleasures, vntill the day of slaughter. But hee worketh contrary with his deere children, whom he loueth and tenderly carieth, as it were, vnder the shadow of his protection. He suffereth them to be plunged not in delights, but in misery: hee suffereth them to bee wrapped in manie euils, to the end that they dote not vpon a secure estate here; but rather through aduersitie and affliction, he maketh them weary of this world, that they may desire heauen: hee maketh them to know themselues to bee but wretched men, as of themselues, and to haue all their helpe from him: And he affoordeth them leaue to come vnto him in their desires, and is Fatherly pleased not onely to heare them but to helpe them, calling them most louingly saying: Come vnto mee, &c. Now, if wee were as readie to say in our hearts, and performe in our deeds, VVee come Lord and to cast away all lets & hinderances of worldly things, wee should assuredly finde fauour and helpe in the date of trouble.

To this end therefore is this praier following compiled that the afflicted may first consider how dangerous a thing

thing is ſinne, and that it worketh miſery in vs, and that we muſt firſt ſeeke to be vnburthened of it, before we flie to God to be eaſed of affliction: which prayer being faithfully vſed, ſhal eaſily worke comfort in calamitie, and either attaine at Gods hands releaſe of the croſſes which are grieuous vnto vs, or patience to beare them, with inward conſolation. It is no ſtrange thing to the godly to bee afflicted, as Iames ſaith: neither are they vnaccuſtomed to pray in affliction. Therefore for thoſe that cannot well bitter their griefe to ſatiſfy their godly inward deſires I haue been willing amongſt the reſt to inſert this, which no doubt will yield them no leſſe conſolation then to my ſelfe, to whom it hath beene more precious then the moſt pure gold.

A godly motion to the three prayers following.

AS there can bee nothing to the ſicke man more ſweete and acceptable, then that, which he in his own cõceit thinketh ſweete: ſo to the man that groneth vnder the burden of a ſinfull conſcience, or an hard eſtate in this

this world there can be nothing more sweet and delightsome then that which may ease the inward mind, which is for the most part troubled with sorrow for the same: It is therfore expedient in naturall reason, that for the bodie the things bee prouided, which may agree not onely with the taste, but with the health of the body of the sicke man.

But far more expedient it is, that some meanes be carefully sought, for the disease of the troubled mind, whether it be in respect of sinne remaining in all, or in respect of a miserable estate in this life, not equally common to all: For the mind ouercarried with doubt either of being relieued in respect of a low estate, without some sweete comfort, carrieth the soule to desolation, and layeth (as it were) before the eies of the naturall man nothing but humane deuices and pollicies of reason, to intangle the poore soule in the net of vtter dispaire, or dangerous presumption, which both are euill. So a staied confidence in the merits of Christ, in true reformation of life, banisheth all feare of death and hell in respect of sinne, and resting truelie vpon the prouidence of God, to receiue in his good time things requisite for

for our bodies, expelleth all feare of periſhing, in reſpect of a low & miſerable eſtate of this life. Without ſinne no man liueth, and therefore a neceſſary medicine is praier, for the preſeruation of al. Without worldly troubles few can liue, or at leaſt in great danger of manie caſualties, and the moſt ſecure cannot ſay, I will be baſe one houre: Nay hee muſt confeſſe his eſtate miſerable: the beginning miſerable, in wailing, crying, and howling: the middle miſerable in trauell, labour, checks, enemies and manie euils: the end miſerable, in diſeaſes, in ſicknes, in weaknes diſdained of all, and caſt off at laſt as duſt of the earth, and dung of the field; the fatteſt, the faireſt, the fineſt, the wiſeſt, the wantonneſt, and worldlieſt, being meate for the wormes. Let no man then glorie of a rich, or be diſmaied at a poore eſtate; but acknowledge that the rich as well as the poore, the King as wel as the beggar, the higheſt as well as the loweſt, all and euerie one hath neede of this medicine of praier, to bee either deliuered from a miſerable eſtate preſent, or from caſuall calamities ſo common to all, if not at one time, yet at another. The Sunne riſeth, ſhining: it may ſet ſhouring: there is no eſtate permanent, but hath in it

variety

varietie in proceeding, and alteration in the end. But these counsels are tedious to them that trust to their treasure: these perswasions are but peeuish to men wallowing in pleasure. The poore man perhaps heareth them, the zealous will assuredly learne them, and the godly will carefully performe them: not onely in respect of miserie, and for the bettering of a low estate in this life, but in respect of sinne, the originall ground of all our miseries. The beame whereof being taken awaie we shall see cleerely, that to a wiseman riches is not more sweet, nor pouertie more sowre: worldly preferment not more to be desired; nor a low state more to be contemned; prosperity more to be wished, or aduersitie more to be disdained, than may giue such a taste to the sicke soule, as in a cleere conscience it may say, and in actions performe; that hauing nothing it possesseth all things, and being poore it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery man his portiō great or small, his estate high or low, his calling glorious or base, according to his good pleasure: that according vnto the vse or abuse of his good creatures, and according to the minds and demeanors

of men, he may giue in the end eternally ſweet or ſower, glory or ſhame, life or death. And therefore, that all eſtates may bee to the glorie of him, and our comfort (be they here in this life, high or low) let vs with contented mindes, firſt ſeeke to remoue the cauſe of all euils, the heauy burthen of ſin, and that in the mercie of Chriſt: For whoſe ſake hee will then giue vs that, which in this life ſhall be for his name, glorious; and for our ſouſes profitable: namely for ſinne, true repentance, for riches, due thankfulneſſe; and in the moſt miſerable eſtate, perfect patience. VVhich God grant.

A verie godlie and neceſſarie Prayer, diuided into three parts, whereof the firſt containeth deuout and zealous petition for the forgiuenes of ſinnes, and caſe in aduerſitie.

Y heauenly Father, which art moſt glorious, mighty, and holie, I humbly ſubmit my ſelfe vnto thee, proſtrate euen vpon the knees of my heart, as not worthy to lift vp mine eyes vnto thy throne of mercy, much leſſe worthy of mercie. Yea, ſuch

Oh

(O celestiall Father) is the corruption of my nature, the frowardnesse of my heart, and the readinesse thereof to offend thee, that I am forced in a guilty conscience to cry out and say; O Lord rebuke me not in thine anger, nor chastice mee according to the measure of the wickednesse which is in me.

Oh deare Father, necessarie it is that thou correct me for my faults: but yet in mercy, for that is my instruction, not in iustice, for that were my condemnation.

Thou O Lord hast made mee, and framed me in my mothers wombe: yet was I conceiued and borne in sinne, and so most wretched.

The whole race and ofspring of Adam, of whom I am borne, according to the flesh is corrupt. There is none that doth good, no not one.

There is none that walketh here on earth, but carrieth about him a heauy burthen of sinfull flesh, which so pressеth him downe, that he groueleth in the puddle of many noysome desires.

Seeing then (good Father) that flesh and blood cannot carrie in it selfe perfect sanctity so long as it abideth here below, but in diuers waies polluted with vncleannesse; how can I poore

poore ſinfull wretch, but crie out, and confeſſe that I haue ſinned.

The moſt iuſt haue been and are, at the feeling of their weakneſſe, iuſtly conſtrained to ſay, that the things which they ſhould doe, they doe not: and contrariwiſe, that which they ſhould not doe, they doe. Seeing th n (Oh deare Father) that weakeneſſe raigneth in all fleſh, conſider in mercie that I am but fleſh and therfore weak and prone to fall, and to abuſe thy graces and bleſſings many waies beſtowed vpon me.

Oh deare Father great is thy mercie: looke not therfore ſtrictly what is done amiſſe in me, but pardon me, and ſay vnto mee as thou ſaidſt vnto Paul, My grace is ſufficient for thee. This O Lord is my hope: let me not be ſent emptie awaie.

O that it may pleaſe thee to turne thine eies of mercie, not of anger towards me; and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The example of thy free pardon, baniſheth deſpaire. Paul, Peter, Dauid, Marie Magdalen, and other offenders, haue freely receiued comfort, where

they

they deserued punishment: And therefore (O Lord) forget not now the humble suite of a sinner, approaching vnto thy throne, in the name of him, for whose sake they were pardoned namely in the merites of Jesus Christ thy deere Sonne: In whom as thou art well pleased, bee pleased likewise to pardon me.

I stand not (Oh deere Father) to excuse or iustifie my selfe pleading not guiltie, so should I rightly be condemned.

No, I doe not onely with silence, but euen with lippes from the heart, crie out against thy selfe, guiltie Lord, guiltie.

What is there then to be of iustice expected (most louing Father) but the dreadfull sentence of condemnation? But thy mercie is greater, and therevnto I doe appeale.

O death then, where is thy sting? hell, where is thy victorie? The sting of death is sinne. But blessed bee thy Sonne Christ Jesus, who hath ouercome both it and hell, and adopted vs into thy fauour againe, to inherit eternall life by the shedding of his blood.

Oh deare Father, comfortable and sweete is the due consideration of our

safety

ſafetie in Chriſt: yea, moſt precious is the peace which the true contemplation of his ſauing health worketh in the faithfull man. For by him we are forgiuen, by him (deare Father) we come vnto thee, by him we obtaine (of thy free mercy) what is moſt neceſſarie in this life: By him we liue here, and in him ſhall we liue for euermore. Be it ſo deare Father.

Oh, great is the comfort which by him is miniſtred vnto vs: he being only righteous, we meerely wicked.

Oh good Father, forgiue therefore for his ſake, that I haue done amiſſe; lay not my ſinnes ſecret or manifeſt to my charge: but as thou haſt promiſed, ſhew mercy for thy Sonnes ſake and leaue me not (deare Father) vnto my owne will and corrupt deſires, but bridle mine affections, and reſtraine them with the raynes of thy grace: conduct me in thy waies, and keepe me vnder the ſhadow of thy wings, that I may do thoſe things which may bee pleaſing to thee, and ſhunne the things which may offend thee:

Oh heauenly Father, thy creature I am, thou madeſt me, and haſt mightily preſerued mee vnto this date: and (not withſtanding, moſt gracious God

my

my rebelion and impious behauiour towardes thee) hast raised mee from sucking my Mothers breasts, vnto my present estate, best knowne to thy selfe Yea, deare Father, what I haue been thou knowest: how and in what case I stand, prosperous or aduerse, thou seest: and the rest of my pilgrim-like daies, what and how manie they shall be thou considerest, from me concealed.

I wretch, cannot call againe the daies of my race past, wherein I haue misspent much acceptable time, yeelding my will to the waies of wilfull and vntamed youth. And now, deare Father, intending to redeeme the time lest, and to frame my affections to reformation, I find in my selfe not onely vnablenes but cleane contrary desires which not only neglect thy grace, but also procure daily and accustomable allurements to sinne.

Therefore (O deare Father) great is the benefite of correction to euery man, and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, I acknowledge, because thou vouchsafest me a calling accompanied with affliction; namely, with many crosses and calamities pe-

rils

tils and dangers, to ſuddaine death, to ſickneſs, caſualities, enemies, hunger, thirſt, ſlaunders, pouertie and want of neceſſarie things, which in this life often moue vs to ſeeke thee.

Theſe things (O Lord) I feele in my paſſage through this peruerſe iorney, in this wildernesſe of cares wherein I walk, and yet (ſenſleſſe as I am) not conſidering the benefit of worldlie troubles. I ſeeme diſpleaſed, and miſcontent with that eſtate which thou, deare Father, of mercy affoordeſt me: It is indeed painefull, and hard, poore, and ignominious, & therefore do fleſhly affections grudge thereat, humane reaſon doth repine thereat; and worldly men diſdaine me. Grant therfore that euen in hart willingly I may ſubmit my ſelfe and all mine indeuors, vnto thy gracious direction, to thy mercifull prouidence, and prouident care which thou haſt of all thy ſeruants. So ſhall my vocation guided by thee, yeeld ſufficient fruite and increaſe, to the comfortable relieſe of me and mine.

In vaine were it to frame my wits to diſpoſe my hands, and to addreſſe my heart to worke my better eſtate, according to the courſe of worldly poli-

cie and wisedome which is foolishnesse before thee: for so O Lord should I shewe my selfe doubtfull of thy mercies, careless of thy comfort, and also obstinate against thy good pleasure. I beseech thee therefore Bless thou my wittes, frame my handes, and all the members of my bodie, alwaies to doe that which may tende to the discharge of my duety to thee, and then I knowe all good things shall bee ministred vnto mee: bee it so good Father, for thy Sons sake IESUS CHRIST. Amen.

O Lord increase our faith.

The second part.

A godly Petition tending to worldly releefe, and that our vocations may prosper.

O Thy mercifull God and deare Father, forasmuch as thou hast commanded vs first to seeke the kingdome of heauen and the righteousnes therof, and all worldly things necessarie shall be ministred vnto vs: vouchsafe to expel out of my hart al desires of worldly prosperity, repugnant against thy will

and ſo direct both my minde, and my inward affections, as alſo my body and externall actions, that I may inwardly rightly conceiue, and outwardly duly execute thoſe things, which I am in dutie to thee, and loue to my chriſtian brethren bound to performe. And vouchſafe (good LORD) ſuch proſperous and gracious ſucceſſe vnto my labours, that my eſtate may be ſuch (if it pleaſe thee) as I may be able thereby, to wade and paſſe thorow this hard and miſerable world, rather ayding, aſſiſtant, and comfortable to the poore and helpeleſſe, then chargeable and burdenſome to the rich. And that I may bee able and willing to fulfill the rule preſcribed by thy Son Chriſt Jeſus, to pay all men, and to owe nothing vnto any, but good will. So deer Father, ſhalt thou vnburden mee of a heauie charge.

And although (O Lord) I preſently ſee no meanes of helpe, no ſhew of reliefe, no meanes to performe that I ſhould, yet deare Father, ſeeing for our comfort it is commanded vs, To aske and we ſhall receiue, to ſeeke and we ſhall find, to knocke, and thou wilt open. And againe thy Sonne, further to aſſure vs of thy fatherly care of vs

in this wise, encourageth vs to come vnto thee in all our necessities, saying: Whatsoeuer yee aske the Father in my name, shall be giuen you, yea in a time conuenient, yea when it shall be most to our true comfort and relieſe. Whereby I learne, that to aske in mine owne name, as a person worthy to receiue what I want, I dare not: to seeke, as of my selfe able to find, I cannot: and to knock, as a guest worthy of my selfe to be entertained, I shall bee shut out. So that happy am I that haue such assurance of my request to be granted, of things necessarie to be found, and to bee entertained into thy fauour in the name of him, for whose sake neuer any asking in faith departed emptie; none seeking comfort and found it not; nor knocking for thy grace, and entred not into the assured harbour of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my sinnes, craning it in his name: and for my worldly comfort and relief, though I see no meanes in fleshly reason to ease mee of the importable burden of an hard and miserable estate (which yet is better then I deserue) I con-

der (O Lord) that infinite are the meanes which thou vsest to releeue those that in thy Sons name aske it of thee, yea beyond humane expectation thou worketh for thy seruants.

Thou increasedst the oile and meale of Helias Hostesse most miraculously; thou feedest him past hope in the wilderuesse, thou broughtest water out of the hard rocke for thy people to drinke, and raynest downe Manna for them to eate, thou feddest a huge company of people with a small outward shewe of bread. And should I not assure my selfe (deare Father) that although I haue deserued to perish in want, thou wilt releeue mee with sufficiencie? though I deserue pouertie, thou canst send plentie? For thine is the whole world, and all that therein is, thou disposest thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, and thy power infinite: for thy Sons sake good Father I craue, not abundance onely that I may bee able to discharge the duty of my calling to thy glory my soules health and the benefit of those that be of the household of faith: giue therefore neither pouertie nor riches; but a necessarie and competent liuing, and

all

all wisedome to execute my calling in all obedience vnto thy sacred will.

O Lord, I do most humbly depend vppon thy prouidence in all things; grant therefore that neither pouertie nor riches, prosperitie nor aduersitie remoue me from thee, either to presume or to dismay, considering that thou tenderest reliefe to euery liuing creature, and the most presumptuous doe often want, The Lions roare, and yet want their food, and the most simple are satisfied, seeking releefe of thee: Make me therfore humble, & in all reuerence to seeke at thy hands what of my selfe I cannot obtaine.

Although in thy wisedome euen of mercy, thou sometime tryest with aduersitie and want (for patience sake) euen the most godly ones whom thou dearely lovest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearchable wisdome, that thou worke st for the best when naturall reason accounteth it the worst: let me therefore in all things and at all times rest vpon thee with an vndoubted hope of gracious successe.

Deare Father, in all humility I refer mee wholly to thy diuine care and

prouidence, beseeching thee in the name of him thy son Christ Iesus, and for his sake, that it may please thee to bee mindfull of mee a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske: those things which thou knowest necessarie and expedient for the releefe and comfort of mee poore wretch, my wife, my children and family. Thou, deare Father, hast thus promised: vouchsafe euen so to performe it: speak the word, and things shall be done as thou wilt, yea thy will is thy word, and what thou wilt commeth to passe, to the rich comfort of thine, beyond that they aske or looke for.

So that (O Lord) thou seest & best knowest in what estate I presently stand, and that I am diuers waies indangered: yet is it in thy power (good Lord) to preuent what soeuer euill imminent, and so to aid me, so to assist me, & so to worke for me, that notwithstanding in worldly imagination I be like to fall into vtter mislike, and condemnation of the world, into meere misery which my enemies greedily gape for, I may by thy most gracious means be so deliuered, preserued, & releeued, that

what

what I cannot in respect of my low estate now presently performe as I ought and would, and as is expected of mee, I may in thy good time to the discharge of my duety to thee and them: to my comfort, bring to passe, without worldly compulsion now threatned. Bring these things to passe, deare Father, according to thy good pleasure, and in the meantime vouchsafe to mittigate the rigor of their harts that seek violence against me. Make me patient O Lord, and vnfainedly thankfull, increase my faith, and fauour my case: consider my distresse and giue me comfort, afford mee thy wisedome, to gouerne my deuices according to thy will. And forasmuch as it hath pleased thee to lay the yoke of wedlocke vpon mee, which naturally is accompanied with manie cares, vouchsafe (O Lord) to make it comfortable vnto me; and grant that my wife may shew her selfe a sweet and ioiful companion vnto mee. Furnish her (O Lord) with perfect wisedome in thee; endue her with the knowledge of thy trueth, vouchsafe her godly and decent qualities; giue her patience and thankfulnesse in all things, and giue vs grace each to loue other, and to bee in loue

and charity with all men. And grant vs a godly care of the vertuous and godly education of our children and family, and indue them (good Lord) with ſuch inward towardnes to follow thy will, that they may growe vp daily, and increaſe continually into thy faith feare, and loue, and the true knowledge of thy word and will, and ableues to vs and them, to follow the truth therof vnto the end.

O Lord increaſe our faith.

The third part.

For the eſtate of the whole Church.

O Thy deare father vouchſafe to bleſſe and preſerue all thoſe for whom thou wouldeſt we ſhould pray, namely our King and Gouernour: defend him with thy hand, from the bloody deſires of his and thine enemies, giue him a ſtaied confidence in thy defence and fulfill daies to raigne ouer vs: graunt vnto him zealous care of the furtherance of thy word, in true Diſcipline.

Endue his Counſell (O Lord) with thy grace. Direct them in their deuiſes by thy holy Spirit, that as thy

word

word prescribeth, they may maintaine by godly policy, the safety of him our Soueraigne thy seruant Iames, that hee may truly seeke the preseruation of true religion, the aduancement of thy glorie, the quiet of the Church and common wealth of Israel: frame their hearts (Oh Lord) to execute iustice without respect of persons, to giue to euery man by the sword of their authority that which is truely due: giue them will and ableness to find out and cut off the secret & open enemies of the Church and Christian religion.

Oh Lord rise vp in the behalfe of thy seruants, that are any where afflicted or endangered for the testimony of their truly afflicted consciences. Defend them, O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ: confound those that seeke to supplant the free vse of thy Gospell, let none preuaile against this land, throw them downe, and let them rise vp no more: So shall thy name onely be glorified.

Instruct all those that haue the charge of thy sheepe, aide them with thy grace and giue them both knowledge and will, and boldnes to teach the truth by word, exhortation and

doctrine, as alſo in life, conuerſation and all externall godly behauiours.

Bleſſe and keep all thy children (O Lord) whereſoeuer they remaine, and of what eſtate, condition, calling, or miniſtery ſoeuer they be of: and graunt amongſt thy children ſuch a mutuall conſent in true religion, that in theſe hard & dangerous dates one may ſhew himſelfe helpefull to another, as thou haſt commanded. Grant reformation to ſinners. Be patient (O Lord) and pleaſed with vs in Chriſt thy Sonne, and lay not the puniſhment & plagues vpon this land, which for the iniquities thereof it hath deſerued. But call vs home vnto thee in hearty repentance, as thou didſt thoſe of Niniue, and make vs all partakers of thy bleſſings, which are tending to godlineſſe of life, and baniſh from our hearts the vngodly cares of this world, that when thy Sonne Chriſt Jeſus ſhall come againe, we may with ioy meete him in the cloudes, and from thence-forth accompanie him in his heauenly kingdome in ioy for euermore Amen.

O Lord increaſe our faith.

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is

in

in heauen. Giue vs this daie our daily bread, and forgiue vs our trespasses as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill.

O Lord, let thy mightie and mercifull hand bee still our defence and comfort, thy mercies and thy louing kindnes in the merits of thy Sonne Christ Jesus, bee our saluation: thy sacred word our direction and guide for euer, thy grace and holy Spirit our continuall consolation: and thy louing promises in Christ thy Sonne our comfort here in this world, and in the end, his merits our reward in heauen:

Be it euen so good Lord, Amen.

Turn not thy face (Oh Lord) from vs in this miserable time, but rather giue eare vnto our praiers, and answer vs when we call vpon thee.

O Lord increase our faith, and continue it euermore feruent in vs, towardes thee.

The Praier.

O Lord heare my praiers, and let my crie come vnto thee. O Lord forsake me not in this time of my need: In my tribulation haue regard vnto me, a wretched creature, a worme and

no man, an outcaſt of the people, a captiue, and ſuch a one, as hath none other refuge, no other aide, no other helpe, no other ſtaid to defend my dangerous eſtate but thou my GOD, in the merites of thy Chriſt, my Ieſus and Sauiour, for whoſe ſake (Oh deare father) locke in fauour vpon mee: for in his name I come to thee, and relie onelie vpon thy meere mercy, in hun to bee comforted. For thou (O GOD) art moſt mighty, and therefore able to doe all things; thou art mercifull, and therfore moſt mindfull of the afflicted; thou art neere at hand, and therefore alwaies ready to helpe the poore, to defend the diſtreſſed, to ſtrengthen the weake, to lift them vp that fall, and to ſuccour thoſe that are at the point to periſh. Liſten therefore deare Father, liſten vnto mee, and heare mee, and refuſe not my humble complaint, although I bee a ſinner, and haue deſerued no fauour at thy hands: haue mercie vpon mee, Oh God, haue mercie vpon mee. And although trouble, and daunger appeare on all ſides, although there bee no helpe likely to come vnto me to eaſe mee, yet bee p'eaſed, deare Father, to ſhewe thy louing counte-

nance

nance towards mee: for it is that that maketh glad the sorrowfull heart, that reioiceth the afflicted soule, and that refresheth with inward comfort, the mindes of those that are outwardly laden with great and manifold miseries. O deare GOD, heare my request, consider my cause, which before I speak thou knowest, before I aske thou considerest, and seest the perils wherein I stand before I cry, and the meanes whereby I may bee deliuered, thou knowest. O Lord extend thy aide, and make mee free: heare my voice with which I crie vnto thee: Haue mercie vpon mee, and comfort mee a poore wretch, a distressed and wofull soule: vnto thee O Lord vnto thee I make my moane, to thee, to thee I referre my cause, yea in the name of him in whose name thou hast promised to heare when wee call, to grant when wee aske, and to send comfort when we aske it of thee. But alas I am very weake & feble: I am wicked: my dulnes will not suffer mee with constancie to persevere in such ardent zeale of the heart, as thy word prescribeth, and thy goodnesse requireth. Such and so many are the frailties of my nature, that many fan-

tasies

taſtes and wicked imaginations poſ-ſeſſe my better part, when both tongue heart and ſoule, ſhould bend all their powers to the ſeruing of thee onely, I earneſtly endeuour to perſeuere in the true obedient affection, which thou requireſt; and whereunto my duetie bindeth mee. But alas I cannot continue I fal many times, when I think to ſtand faſt and I faint in my greateſt deuotion: I doe that I ſhould not doe, and doe not what I ought: and would doe, ſuch is the weakeneſſe that is in mee.

Oh Lord ſtrengthen me who humbly appeale vnto thy mercie, that ſeeſt my frailtie, and my proneneſſe to ſuch imaginations, euen in the time of praiers, when my mind ſhould be onely fixed on thee: yet accept my willingnes (good Father) and call to mind the loue thou beareſt to Chriſt thy Sonne for whoſe deſerts thou haſt promiſed to account euen our imperfections perfect, and our praiers (though accompanied with manifeſt weakeneſſe) ſo ſweete through his mediation, that thou wilt ſend vs thy mercies to comfort vs. Let it therefore pleaſe thee (good Lord) in him to heare me, and according to the multitude of thy mercies

cies in him to looke vpon me, to heare mee, and to relieue, and to bring my soule out of distresse.

Go not I beseech thee far from me, for I am poore and helpelesse: leaue me not destitute of thy helpe, though I be weake and slow to come vnto thee. Oh deare Father I crie often vnto thee, and yet thou seemest to cast thy face from me leauing me (as it were) vnto my selfe, but I pray thee come vnto me, come vnto me, and let thy holy spirit make his abode within the chamber of my heart; let the very bowels thereof triumph and reioice in me: so shall the corruption of my nature bee more and more subdued, and my idle and vntamed affections bee banished from my heart: and I shall then more duely serue thee, and thou shalt at all times hereafter, as thou hast heretofore in my greatest troubles comfort me and in my heauiest temptations ease me, and worke my deliuerance out of all afflictions.

Oh that my words might bee pleasant in thine eares (dear Father:) Oh that thy loue might renew it selfe againe towards me. Oh deare Father that it might please thee to cause the thoughts of my heart, and the continuall

muall meditations thereof, to be truely ſetled in zeale of thee, & that all that I ſpeake, thinke or doe, might be ſuch as thou allowest: So ſhould my heart onely ſeek thee, which now deſireth baſe things; my ſoule ſhould cleaue vnto thee which now moſt vnconſtantly wauereth and gaddeth from thee. Oh deare God and louing Father, great is thy mercy, turne therfore thy louing countenãce to a wretch that thou haſt made, and caſt me not off in diſpleaſure. Thou haſt heretofore holpen thoſe that haue come vnto thee, thou haſt releeued them, thou haſt moſt graciouſly deliuered them from many troubles: yea, thou haſt heretofore beene moſt helpefull vnto mee, thou haſt not ſeene mee for euer want thy aide, but haſt reached forth vnto me the things which in wiſedome thou ſaweſt needfull for mee, and that deare Father, though I did not at any time, neither can I for euer deſerue the leaſt of thy bleſſings, but onely I humbly pray vnto thee, I craue thee to helpe mee in thy good time, elſe ſhall I periſh. For man often promiſeth, and cannot performe, but thou promiſeſt and ſhewest thy ſelfe both able and ready to performe the things which

are

are most to our comfort. Helpe, helpe therefore good Lord, for vaine is the helpe of man.

O Lord God of hostes, if thou wilt thou canst helpe me, if thou wilt, thou canst turne all things for mee to the best, though I haue deserued the worst: if thou wilt, thou maiest worke mee comfortable passage, throughout this vale of misery, though not to the outward comfort of flesh and blood, yet to the inwarde ioy of the heart and soule: thou canst in greatest affliction shew fauour, and in greatest temptations giue vs a waie to wade thorow, without offending thee, and to turne all to thy increase of true faith and perfect patience.

Be therefore contented and pleased (O Lord) to do for me what thou seest most meet and expedient: for Lord my wisdome is foolishnes, mine owne deuises are meerly against my selfe, but what thou worke shall come to godly and comfortable issue and effect.

Arise vp therefore (deare father) arise vp in time and shew thy selfe a defence and helpe of mee thy poore seruant, that mine enemies and such as haue not thee before their eyes, may

not preuaile againſt mee, but either be conuerted or confounded and that ſuch as haue iuſt cauſe to trouble me be not rigorous towards mee, but may haue patience with mee.

Let ſaluation and health come vnto me from thee: let mercy, peace and truth be alwaies knit together in me; and let the loue of thee baniſh all other loue wich is not of thee.

So ſhall my doings pleaſe thee, and thy graces comfort me: my praiers aſcend vnto thee, and thy bleſſing flow downe plentifully vpon mee.

O Lord, euen the very roote of my heart reioiceth to thinke of thy louing kindnes; my ſoule danceth within me, to thinke that it hath found ſo comfortable a way to the fountaine of her ſauing health: yea all the members of my body are glad at the conſideration of the beneſit of thy aſſured fauour in Chriſt thy Sonne towards mee. In whoſe name I caſt the whole burden of my troubles, both outwardly of my whole eſtate, and inwardly of my poore ſoule vpon thee: beſeeching thee to aſſiſt mee, and to eaſe mee, to holde mee vp, and to ſend mee ſuch comfort of my eſtate, be it high or low, as may beſt pleaſe thee, whether it be

(good

(good Father) to lay it more and more heauy in respect of the outward crosse, or to make it more light and tolerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy fauour in all things, in weale and woe; humbly beseeching thee to consider my estate, best knowne vnto thy selfe. What I am thou knowest, how and in what case I stand thou considerest. Deale therefore in mercie with me in all things according to thy promises in Christ Iesus thy Sonne, in whom thou sayst thou art wel pleased.

Be pacified with all thy seruants, O Lord, and looke fauourably vpon vs, and as thou art ful of goodnes, yea as thou art all goodnesse it selfe, let vs not glorie in ante thing, but onely in this, that we know thee and that thou of thy goodnes regardest vs. And giue vs grace, O Lord with vnfained lips, to sing foorth thy praise, and that our harts may continually study thy righteousnesse, and in the truth of thy word to exercise our selues day and night for euer and euer. Amen.

Let thy mercie and louing affection (deare Father) be our continuall comfort,

fort. Let thy holy hand be our aide, and thy grace our protection: thy holy word our direction, and thy bleſſings ſpirituall and worldly, our releeſe and ſafetie for euermore in thy truth. Amen.

O Lord increaſe our faith.

A confeſſion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they crie:
Bewray thy faults to him in time,
Who ſhall in Chriſt forgiue thy crime.

FOraſmuch as all men by nature are ſinners and none (Chriſt excepted) euer liued without manifold offenſes; let vs with *Dauid* confeſſe, that wee haue ſinned, that wee haue dealt wickedly in tranſgreſſing the lawe of the Lord. For who ſo hideth his ſinnes, ſhall not proſper: but hee that confeſſeth them and forſaketh them ſhall find mercie. As for example, when *Adam* had broken the commandement of the Lord, he excuſed his fault, and was curſed: but *Dauid* confeſſing his wickedneſſe found fauour.

The loſt ſonne after long going aſtray

at

at the last returned confessing his fault and obtained pardon.

John Baptist, when hee first preached the Gospell, baptized none but such as confessed their sinnes; wherefore let vs faithfully & continually vpon our knees acknowledge our sins, and prepare our selues to vnfained repentance, and vndoubtedly we shall obtaine mercy at the hands of the Lord, who (if we acknowledge our sinnes) is faithfull to forgiue them according to his promise. Wherefore let vs acknowledge our sinnes vnto the Lord, and not hide our iniquities from him. Let vs confesse against our selues, and he will forgiue all our sins: For who so saith, he is not a sinner, hee is a lyar, and there is no truth in him.

The Prayer.

O Thy omnipotent Father, and euerlasting God, from whose wisedome and knowledge no secrets are or may bee hidden, but doest consider and plainely behold the workes, the words, and thoughts of all creatures: I a most wretched sinner doe humbly beseech thee of thine infinite mercy to haue compassion vpon my sinnes which are so great and grieuous, so many

manie, and they so vile and loathsome to thine heauenly eyes, that thou canst not abide to turne thy pure eies or louing countenance towards mee. O Lord, I doe confesse, that my conception, my birth, yea and all my life hath been in sinne, our fathers and mothers were sinnefull euen from the stocke of our great Grandfather Adam, whose blindnesse should haue been our light, and whose sight was turned to our blindnesse and darknesse, by the deceitfull and most vile allaring of that enemie of ours, the wily and most subtill serpent Satan, by whose intisements our forefather (beeing cloathed with innocency and simplicitie in most pure and vnspeakable happines) was moued by the desire of the knowledge of that that thou wouldest hee should haue been ignorant of, and which thou hadst vtterly forbidden him. By breaking of which thy commaundement, he with Eue (whom thou haddest ordained of his owne flesh to be his companion and comfort) were with thine Angell, according to thy determinate will, driuen out of Paradise, a place of ioy to a pit of sorrowe, from good to euill, from ease to labour, and trauell, from quietnesse to trouble,

from

from wealth to want, from light to darkenesse, from mirth to mourning, from succour to be succourlesse. Insomuch (Oh Lord) as thee our Father purchased for vs his children, none other possession or inheritance, but the vnhappy entrance into sinne and corruption. And we his children beeing by succession ingrafted in this detestable stocke of sinne hauing hitherunto (notwithstanding thy most louing, and by so sundrie meanes calling vs by thy holy Gospell of comfort) continued therein, to our vtter perdition, deserued death and destruction. I confesse and acknowledge my selfe a runnagate, out-cast, and vtrewant, and of my selfe altogether vnable to cast away and lay aside these workes of darknesse, and obtaine againe the lanterne of light. And I am sorrie (Oh Lord) from the very bottom of my heart, that I haue offended thee willingly, and disobediently strayed from the waies of thy lawes. Yea Lord, I do vnfainedly condemne all my former life to be most vile, determining in heart by thy grace to forsake sinne, and cleaue vnto godlinesse and pureneſſe of liuing, to decline from euill, and to do good. And therefore most humbly (euen vpon the

knees

knees of mine heart) I beseech thine almightie maiestie, to listen with most willing & attentiue eare vnto my grounings, secret sighes and vnfained repentance, and with the eyes of thy mercie to behold my lamenting spirit, and that thou wilt vouchsafe to accept the same, as it may bee vnto thee an acceptable sacrifice for all my former euils that I being free from sin, not by any desert or merit of mine owne, but onely by the death and passion of thy sonne Iesus Christ, may take perfect hold of the remission thereof, and fully perswade my selfe, that through the death of him thy son, I am againe restored to the former happines & blessed estate, which Adam that first Parent of ours, was in the beginning in. And that the head of that subtill Serpent Satan (who so wilily deceiued him) by the seede of the woman, is altogether bruised, trodden downe, and vanquished, & his power quite taken from him, so that he is not able any more to lift himselfe vp against the children of faith, as he seeketh & desireth, yea and often preuaileth against the weak and feeble ones: vouchsafe, vouchsafe, (sweet Lord and most louing Iesus,) to consider our weakneſse and frailety, and

and mortifie in vs all delights of this miserable world, and the corrupt flesh, and stand betweene vs and Satan. So shall we be able to resist: For we cannot stand, but doe continually yield vnto the deceiuable shews of this world, the false motions of the flesh, and temptations of Satan, without thy continuall aide and assistance, wherewith I beseech thee, both at this time and euer-more vs. Wash vs with thy blood and purge vs with thy grace, that we may now begin, and for euer continue, in liuing according to thy holy and heauenly commaundements to the praise of thy name, and our eternal saluation, sweet God Amen.

O Lord increase our faith.

A shott Praier for forgiuenesse of sinnes.

O My Father of mercy, and GOD of all goodnesse, I confesse vnto thee the corruption which from Adam to vs remaineth in our flesh, whereby wee daylie rebell against thy diuine Maiesty. Vouchsafe I humblie beseech thee, for Jesus Christ his sake, to forgiue my sinnes, and to pardon mine iniquities, and instill into my

heart, vnfained repentance, that the death of him thy ſonne, may take away the heauy burden which the fall of our firſt parents laide vpon vs. Amen.

O Lord increaſe our faith.

A Prayer for the increaſe of Faith.

If thou wilt haue what thou doſt craue,
Pray thou in faith, the Goſpell ſaith,
Elſe what thou ſaiſt is all in vaine,
Thy prayers turne to ſinne againe.

FAaith (as ſaith Saint Paul) is a ſure foundation of things hoped for, and an euident feeling of the manifold promiſes which God euen the Father hath made vnto vs, touching our ſaluation in his ſonne Chriſt our Sauiour, and whereby alſo we already inwardly taſte of the vnſpeakable ioyes, whereof wee ſhall be hereafter made full partakers in heauen: without it wee can doe nothing; but by it we are bleſſed of him, & by it we are ſaued: by it are al the fiery derts of hel and ſatan quenched. The iuſt man ſhal liue by faith. The daughter of the woman of *Canaan* was healed by the faith of her mother. *Elias* the *Thiſbite* through faith was fed by the Rauēs in his diſtreſſe and hunger, who in faith

praied

praied for raine, and obtained it: by faith was the oyle of the widow of *Sarepta* increased, and her childe raised from death to life.

The three children were deliuered from the furnace by faith, and *Daniel* out of the Lions den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases. What greater iewell then can there be had at the hands of God then faith? For, haue faith, and all things: food sent from heauen, defence from Lions, safety from fire in the hot Ouen, forgiuenesse of sinnes, reliefe in necessitie, and whatsoeuer else concerneth either body or soule. And therefore let it bee a principall tequest vnto his Maiesty, that hee will vouchsafe that gift. Without wauering aske it, and God will giue it thee abundanaly. Pray I say, pray for it.

Without faith it is impossible to please God, neither can wee haue any accesse to Christ without it, who is the Mediator betweene God the Father and vs. Pray instantly, and thou shalt obtaine abundantly.

The Prayer.

O Almighty GOD, and Father of our Lord Iesus Christ, by the

word we are taught, that to loue thee, feare thee and ſerue thee in true godlineſſe and ſincerite of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which we cannot but periſh: and that beleefe and confidence in thy Son Ieſus Chriſt is the onely meane of our redemption and attonement with thee the onely holde of our ſaluation, wherof wee cannot bee ſufficiently aſſured without the eſpeciall gift of faith, which is the Anchor whereunto the Cable of our ſaluation is faſtened: which being broken, the hope alſo of our ſaluation cannot but decaie, and way of none effect. Vouchſafe therefore (moſt mercifull God) to plant one ſparke of true faith in my heart, and that it may growe to ſuch perfection, that I may certainely know thee, perfectly loue thee, duly feare thee, and vnfainedly acknowledge Ieſus Chriſt to be ſent into this wretched world, to ſaue vs miſerable ſinners, and for vs by his bitter death, to purchaſe thy fauour and loue againe, which we had loſt by the fall of our father ADAM. Oh Lord grant me to take ſuch holde of his death and paſſion, reſurrection and aſcention, that by his death I may

haue

haue pardon; by his resurrection, rise to righteousnesse, and by his ascention ascend with him to thy celestiall glory, and finally attribute the cause and meane of my saluation to proceed onely of his passion. Increase this faith in mee (good Lord) daily more and more, that it may growe (by the working of thy holy spirit) to full perfection, accompanied with good workes, and godly behauiour (without the which I confesse faith cannot bee) that I may both in my life and conuersation, fulfill thy diuine will in all things: withhold not from mee (good Lord) that singular gift of thine, which is the stay of my happinesse, and the want thereof a most certaine token of my perdition. It is the strength of the weake and feeble ones. the staffe and stay that guides the blinde, the onely way that leades vnto the vnspeakable ioy of eternall blisse, the meane to obtaine, possesse, and enioy the onelie good (which is the knowledge of thy will, the bond of mutuall peace, the fort, the Castle and comfort of a distressed minde, and the only harbour of a sorrowfull soule. No good thing wanteth to him on whom thou vouchsafest to bestow this gift: to him all

things are light, in him remaineth no darkeneſſe at all.

Baniſh therefore (ſweet Lord) all miſbeliefe, all wauering and doubting out of my heart, and plant in ſteede thereof vnfained faith, that applying the ſame to euery affliction both of body and minde, I may banquiſh and ouercome ſatan, withſtand the delights of the world, and ſuppreſſe the corrupt-tible motions of the fleſh, ouercome my bodily enemies, and enioy at thy good pleaſure health of body, ſoundneſſe of mind, perfection of limbs and all things elſe requiſite for me. A moſt precious iewel, and vnſpeakable good thing is Faith: for thou ſayeſt, Who ſo heareth thy word, and beleueth in Ieſus Chriſt, whom thou haſt ſent, ſhall haue euerlaſting life.

Then Lord (on the contrary) he that beleeueth not, is in great danger of euerlaſting death. O Lord increaſe my faith, whereby I may beleeue in that thy Sonne, and take hold of all his promiſes, who ſaid, That who ſo beleeueth in him ſhall want no manner of thing that is good. Lord I beleeue, help mine vnbeleefe. Giue mee faith but as a graine of muſtard ſeed, and I ſhall bee able to doe great things: yea

yea I shall be able to remoue Satan out of his desired habitation, yea, to expell him and his ministers out of my minde, and walke no longer according to the will of the flesh: but casting away the workes of darkenesse, enioy the pure light of the Gospell, and persseuer and abide therein, enioying thy fauour and loue vnto the end, without fainting in any tribulation or vexation of spirit, going forwards in hope, in feare, in loue, and vnfained zeale towards thee, and obtaine at thy mercifull hands, what soeuer is necessary in this life, and after this life ended, enioy thy celestiall purchased inheritance. Which graunt me for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Prayer for faith.

I humbly beseech thee, Oh mercifull GOD, for thy Son Iesus Christs sake, to powre into my heart, by the operation of thine holy spirit, one sparke of true faith, whereby I may truely beleeue in thy Sonne Iesus Christ, as our onely Mediatour and Aduocate: through whose death and passion wee are restored to the happi-

nes, wherin we were in the beginning placed, which none can vnderstand, or perfectly beleeue, but through the holy Ghost. Increase therefore our faith, that worketh by loue that we may doe that which may be acceptable to thee all the daies of our liues, and enioy at thy mereifull hands, what soeuer thou seest necessary, both for our soules and bodies, through Iesus Christ our only Sauiour aud redeemer, Amen.

O Lord increase our faith.

A Prayer against the diuell, the world, and the flesh, very necessary to be often said.

If thou these furious foes wilt flie,
Thou must craue aide of God on hie:
Who by his Sonne hath put to flight,
The death of sinne, to purchase light.

THE Diuell, who is the Prince of darkenesse, ruling in the world, goeth about, seeking whom hee may leade headlong into vtter destruction, by putting before our eies the vase of the vanities of this world, that we should not see the light of the truth but continue in darkenesse in haughtinesse, and pride, as bondslaues and cap-

captiues to him. whose children they are, but continue in voluntary blindenesse: whose end shall be the fire euerlasting, prepared for him and his Angels.

Wherefore let vs pray that hee preuaile not against vs, and that the world ouercome vs not, wherein resteth nothing but wickednesse and sinne. The whole world is full of vnrighteousnesse and wickednesse: which who so loueth, is an enemy to God. Let vs therefore liue vnto God, and not adict our minds too much vnto worldly things: for the world ministreth nothing but what is enmitie vnto our selues.

Furthermore, wee must beware that wee yeeld not vnto the euill desires of the flesh, nor fulfill the lust, thereof: for they that are in the flesh, cannot please God, but shall die: that is such as yield themselues to follow the lusts therof, shal haue the reward of the wicked in eternall perdition. Pray therfore that ye enter not into temptation, but that ye may walke godly as the seruants of Christ, and not as the seruants of sin. And forasmuch as the diuel, the world, and the flesh, are the mighty enemies of our saluation, let vs watch diligently that we yeeld not vnto their temptati-

ons, and pray that God will strengthen vs for euermore.

The Prayer.

O Christ the Sonne of the liuing GOD, in the time of thy humility, when thou walkedst heere in the vale of this miserable world in the form of a seruant, in the substance of mankind, thou hadst proofe of the sundry grieuous assaults and temptations wherewith Satan the monstrous enemy to mankinde tryed thee, thou being altogether cleane and cleere from all corruption, yea without all desire of sinne, and yet hardly assaulted by sundrie meanes to procure thee to yeeld to his allurings: wherby (sweet Iesus) thou hadst sufficient tryals experience of his like assaults against our corruptible & weake flesh: who by reason of the fall and wilful transgression of Adam, are most easie to be ouercom in al assaults, hauing none other refuge or defence, but onely to flie vnto thee and to rest vnder the shadow of thy wings: which is so sure a harbour, and strong a defence, as who so faithfully betaketh him vnto the same, is safe from all the raging

ging stormes of Satan, the deceits of the world, and the vnbridled motions of the flesh: all which are vnto our soules most monstrous, mortall, and most cruell enemies.

O Lord let thy holy spirit dwell in me: let it neuer depart from the inner part of my heart: but decking the house of my soule with the flowers of loue, faith and vnfained zeale, may it please thy diuine Maiesty to settle thee, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto Satan, as approching neere vnto mee, perceiuing thyne holy spirit to haue possession of mee, and hearing thy name (O Iesus) hee may flie away from mee, as hee did from thee on the pinacle, and in all his temptations. O sweet Iesus, thou wast pure at that time without spot of sinne: I am sinfull, and full of corruption. Hee could not ouercome or preuaile against thy sanctitie: but I, full of impietie, am prone to fall, and therefore easie to be ouercome. Strengthen mee therefore O good Father; stand with me, and fight for me, that he take mee not captiue, and make mee bondslaue to sinne: keepe mee out of his clawes, sweet IESUS: let the

bright

bryghtneſſe of thy grace ſo ſhine about me, that his darkeneſſe come not neer mee to ouerſhadow me: let thy fauour, O Chriſt be a wall, a bulwarke, and ſtrong buckler for my defence. For Lord thou knowſt that his force is ſo great, his will ſo ready, and his doings ſo wilie, as if thou doe but pluck back thy hand, hee ſtriketh and buffeteth mee: if thou turne thy face, he winneth mee to his will, and if thou departeſt from mee he draweth mee head long into moſt horrible deſtruction. Therefore (O good Father) ſaue me, embrace me, and hold thy holy hand ouer me, conduct me, and leade me in the midſt of the path of truth, to celeſtiall happineſſe: and let me not bee drawne away to the left hand, or to the right, but keepe a middle and direct courſe, vntill I come to the place of celeſtiall bliſſe: where neither Satan ſhall ouercome mee, the world deceiue mee, nor the fleſh procure me to ſin: but be in the light of thy moſt glorious preſence with the reſidue of thy Saints, ſinging eternal praiſes vnto thee. But my time is not yet come, my tourney is not yet at an end, my dates, though they bee but a ſpan long, are not yet finiſhed: and vntill this bodie of mine

ſhall

shall passe to the graue, my poore soule must haue and abide continuall conflicts with the Diuell, the King and Emperour of this world, and with so many his ministers as my tongue can not number: and especially with the world, who setteth before mee, instead of diuine & heauenly contemplations, worldly vanities: instead of celestiall and true comfort, worldly delights: in stede of heauenly hope, worldly and vnauailable promises, to bring (as much as it lieth my godly enterprises to a wicked end: Yea Lord, he labours by all meanes to draw mee into despaire, by loading my minde with too much dout of the performance of thy most comfortable promises. But most louing Lord God, though his power be in shew great, thine is greater: though he be strong, thou art stronger: though his instigations and prickings forward to wickednesse bee many, thy louing and fatherly callings to grace art more.

O good Father, thou hast promised thy helpe and that most marueilous to our eies. For thou hast said, thou wilt giue vs power to doe not onely as thou didst but more and greater which is marueilous to the dulnesse of our

vn-

vnderſtanding that we, who are no-thing but an heape of ſin, ſhould doe greater things then thy ſelfe. O immaculate Lambe, who art only good, onely pure, onely holineſſe, and onely grace and power it ſelfe, make this perfectly knowne vnto mee, make mee faithfull, and then I know I ſhall rightly vnderſtand it. Lord it is not, that if we that are ſinnefull and full of frailety, giue Satan the repulſe, deſpiſe the world, and withſtand the euill motions of the fleſh, doe we not that which thou didſt not, in reſpect that thou being pure without ſinne, or will to ſinne, were not ouercome, and wee, whoſe ſtrength is weakneſſe, whoſe holineſſe is meere corruption, prone to yeeld, if we reſiſt him, is not our victory greater then thine? O good Father giue vs thy ſtrength, thine helpe, and the light of thy grace to obtain the victory, and to auoide his tiranny. Saue vs from the deteſtable cruelty of his miniſters. For great are the conflicts which daily ariſe in our conſciences between thy grace and ſatan, between thy ſpirit and our fleſh, betweene thy diuine will and the wicked world. O what a heauy burden is it, to beare the innumerable temptations, which

the

the Diuell, the world, and the flesh doe offer vs, and especially to those that take not hold by the anchor of patience, and who settle not themselues within the harbour of thy feare, but giue the raines of their vngodly desires scope to run whether the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt flesh shall moue or driue them,

O most wise God, guide the raines and the bridle of my desire, that I run not headlong into any vngodly action: but being lead by the hand of faith, vnder the conduct of patience, may ouercome that capitall and arch enemie of mine, that he being once vanquished, his Ministers may quaile and bee discomfited, their crafty wilenesse waxe of none effect, and my hope in thee, my loue towards thee, and my feare of thee daylie increase: that the world with the desires thereof may die in me and I to them: That the vaine dissembling shewes thereof draw mee not out of the waie of truth. Strengthen mee in my conflicts, and temper them so with patience, that they may rather be medicines then maladies to my poore soule, that being exercised therewith, I neuer thinke my selfe se-

cure,

cure, but alwaies ſubiect to triall, conſidering that without exercise we remaine vnskilfull, and without an enemie, we prepare not weapons, neither is victory gotten without battell, nor reward without victory. But though we ouercom, the victory is not ours, but thine, who fightest and ouercomest for vs, & yet such is thy loue, that thou giuest vs the reward & crown of victory.

Make me strong, good father, fortifie the Castle of my soule with spirituall weapons, as with faith, loue, hope, peace, long suffering, gentlenesse, humblenes, meekenesse, strength patience; and such like: that I may continually withstand the proud attempts of these my ghostly enemies, through thee and by thee sweet Jesus mine only sauiour & redeemer, being of my self wicked wretched and weake, & alwaies prone to that which is contrary to thy will. Strengthen me O Lord, and leaue me not in darkenesse, but send me light from thy throne of grace, in the name of thy Sonne our onely Sauiour and Redeemer Jesus Christ, Amen.

O Lord confirme my faith: Strengthen my weakenesse, and wash me from my sinne. Amen.

¶ A short Prayer against the Diuell, the world and the flesh.

I Poore wretched sinner (Oh mercifull Father) humbly beseech thee to send mee from thy holie heauens strength, to withstand the assaults of the wicked fiend Satan, who goeth about like a roaring Lyon, seeking by any meanes to deuoure mee. Lord giue mee likewise grace to resist the raging and vnsatiable lusts and desires of the corrupt flesh and vanities of the world: that being through thine help acquitted from the force of those my mortall enemies, I may serue thee in holinesse and righteousnesse all the daies of my life, with an earnest and true zeale Amen.

A Prayer for the helpe and assistance of God in all our doings, and that we doe nothing but in his feare and due obedience.

Doe nothing but see first thou craue,
Aide from the Lord good end to haue,
So shalt thou haue successe alwaies
As thou wilt wish, and happie daies.

DAuid considering the frailetie of mans nature, and his sufficiencie of

of himſelfe to doe any thing aright, willeth vs to commit our waies vnto the Lord, and to put our truſt in him, aſſuring vs that in ſo doing GOD wil bring our matters to good effect, and bleſſe all our godly endeauours with good iſſue. Our fore-fathers truſted in GOD, and were not confounded, they continued in his feare, and were not forſaken: they called vpon him and were not deſpiſed *Simeon* feared the Lord in all his doings and the holy Ghoſt came vpon him, and reuealed vnto him, that hee ſhould not die before he had ſeen the Meſſias, euen Chriſt our Sauiour. *Cornelius*, with his whole houſehold feared the Lord, and an Angell came to tell him that his praier and almes were come before the Lord: Yea, the mercy of the Lord is from generation to generation, vpon them that feare him, and walke in his waies, hee taketh great delight in the people that ſtand in awe of him. *Iudith* feared the Lord, & none had the power ſo much as to raiſe vp an euill report of her. All things goe well with them that feare the Lord And who ſo craueth faithfully the aſſiſtance of the Lord, ſhal (doubtleſſe) neuer doe amiſſe. For hee reuealeth his ſecrets vnto them which feare him, and maketh them to vnderſtand

ſtand his couenant. VVherfore truſting neither to our owne wiſedom, our owne wealth, nor helpe of man, let vs ſeeke the aſſiſtance of the Lord, and that faithfully, and hee will rightly direct vs. His eye is alwaies vpon him that feareth him, and truſteth in his helpe. VVherefore let vs alwaies meaſure our doings by the rule of his word: before we enter into anie action, let vs examine whether the word of God allowe it: if ſo, in all obedience let vs proceede therein: but if wee haue no warrant from Gods word for the ſame, let vs auoid it; yea although it beare neuer ſo great a ſhew of being good in our owne eye. And becauſe naturall reaſon oftenest deceiueth, and the holy Ghoſt directeth aright, let vs pray vnto God, that wee doe all things in his feare and obedience, and lay away all policies that are not allowed vs by the word.

The Praier.

O God of moſt excellent wiſedome, vnſpeakable mercie, tender loue towards vs, & maruellous foreknowledge of all things, who haſt commanded vs at all times to direct our doings by the rule of thy lawes: forasmuch

much as of mine owne proper reaſon and knowledge, I can doe nothing aright, but that mine owne wiſdom often deceiueth me: I humbly beſeech thee to direct all my counſels, ſtudies, labours, deuices and determinations, ſo as they may be alwaies meaſured and guided by thy almighty wiſdom That I take nothing in hand diſagreeable to thy will, but may alwaies faithfully craue, and fauourably obtaine thine aſſiſtance, help, and furtherance in all my indeauours, that whatſoeuer I do, it may bee to the glory of thy name, to the health and benefit of my ſoule, and profit of my neighbours Graunt I beſeech thee, that I may bee alwaies guided by thy holy ſpirit, that I at no time raſhly, or vnaduiſedly, lewdlie or looſely attempt or determine any thing but in thine eſpeciall feare: duely conſidering that thou art the Author of all good things, and bringeſt proſperouſly to paſſe all good actions, attempts and purpoſes, conſidering that whatſoeuer is done in ſecret, or in intent to hide it from thy knowledge, although for a time it hath ſome ſweet taſte, namely delightſome fauours, or likelyhood, or happy ſucceſſe, yet is the end thereof bitter, and moſt

perilous, insomuch as it bringeth shame and confusion to the so vnaduised enterprisers of the same. Thou saiſt to me good God; that a sparrow cannot light on the ground without thy permission and prouidence; which is a creature of small value in respect of man, whom thou hast made to thine owne image and likenesse, and whom thou accountest of more value then many Sparrows, In respect whereof good Lord, and for thy meere mercies sake, extend so thy fauourable care vnto me thy fraile creature, that all my intents may haue their beginning by the working of thy holy spirit, and mine actions end in the same, and not according to the motions of mine owne foolish desires, which often deceiue mee. Thou like a most louing Father, willest vs to take councell at thee in all our atempts, concerning eyther bodie or soule, before we proceed too farre in them: and therefore I come at this time vnto thee, O Lord, beseeching thee in the name of thy Sonne Iesus Christ, that thou wilt blesse mee with thine heauenly inspiration, that my minde imagine nothing, nor I execute any thing, but what is according to the lawe of righteousnesse. And to

that

that end, O Lord, bleſſe the workes of mine hands, the ſight of mine eyes, my tongue & lips with decent ſpeech, and my feete, that they keepe the way of righteouſneſſe: and place within the ſecret corner of my heart ſuch due regard what I goe about or determine, as before I proceede too farre in the action, or in requeſt of anie good and luckie ſucceſſe therein, I may vnderſtand by the ſecret working of thine holy Spirit, that the thing which I intend, is agreeable to thy will. And grant that I neuer abſolutely craue thy furtherance in accompliſhing anie deſire, vntill by the ſame ſpirit I bee truly reſolued, that the ſame is lawfull, conſonant and agreeable to thy diuine will; faithfully referring all my actions, ſtudies, labours, deſires, enterprizes, yea my ſoule and body, my goods, and all things elſe, vnto thy direction and protection, by earneſt and faithfull prayer. Wherein, whether I be heard, or not heard, whether preſently, or I tarrie long, let me not giue ouer; feeling in my ſelfe, by thy grace, and being aſſured by thy word, that it pleaſeth thee; but let mee conſtantly wait thy good pleaſure. And though it come not as I wiſh, let mee

not

not by and by fall from my good beginning, but perseuere in continuall prayers for thine assistance, and fatherly helpe vnto the end. For thou hast promised, neuer to deceiue our godly desire, nor to send them awaie frustrate. Oh therefore, deare Father, vouchsafe mercifully to heare me now, and in the time conuenient grant what is most necessarie for mee in all things. For loe, O Lord, I here approach to thee in the name of Iesus Christ thy Sonne, with vnfayned desire and hope of thy helpe that when any plague or affliction, miserie or vexation, outward or inward, shall come vpon mee, when the want of any necessarie thing oppresseth mee, or of accomplishing anie lawfull suit moueth me, I flying vnto thee (as the fountaine, from whence floweth all true helpe, all perfect assistance, al good successe and prosperous euents of al good indeuours, may not by anie other meanes seeke either to auoid the one, or to obtaine the other thing by thy fatherly directions & spirituall motions, whereby I may obtaine all things according vnto my necessities, for thy Son our Lord Iesus Christs sake Amen.

O Lord increase our faith.

Anos

Another ſhort Prayer for Gods direction.

O My Lord, I doe conſider and acknowledge mine owne blindneſſe and ignorance, and the willfull obſtinacie of our corrupt nature, which ſeeketh rather the fulfilling of the fantaſticall deuices of mine owne braine, then thy diuine will; and to vſe humane aide, then to craue thy helpe. Wherefore vouchſafe I humbly beſeech thee to eſtabliſh godly feare in my heart, and vnfained obedience to thy holy ordinances: and that in all my enterpriſes, which in thy name I take in hand, thou wilt vouchſafe to direct me according to thy will, and to giue me proſperous ſucceſſe, drawing me by thy holy ſpirit, from all euill deſires, for Jeſus Chriſts ſake. Amen.

O Lord increaſe our faith.

A neceſſary praier for a ſorrowfull ſinner, afflicted in conſcience by reaſon of his ſinne.

If thou with ſinne afflicted be,
Oh, then ſaith Chriſt, Come thou to me.
I am the way, walke thou therein,
Imbrace the truth, abandon ſinne.

LEt vs acknowledge our ſelues to be wretched ſinners, and with feare

Let

fall downe before the mercie seate of our good God, condemning our selues to be most vnrighteous, and iustly deseruing confusion. And then (as Saint *Iohn* saith) we shall finde God most mercifull vnto vs, who is most faithfull and iust to forgiue our sinnes, and cleanse vs from vnrighteousnesse, if faithfully we turne vnto him. For he desireth not the death of a sinner, but that he turn from his wickednesse and liue. And therefore by *Ezekiel* hee sayth; Turne you, turne from your wicked way: for why, saith hee will you die in your sins? And againe by *Ioel* he saith, Rent your harts and not your garments, and turne to the Lord our God, because he is gentle and mercifull, and of much mercie, and such a one as is sorrie for our affliction. Oh then be not dismaid, that thou hast greeuously offended him by thy sinne and iniquity: enter into condemnation of thine owne wickednesse, and accuse thy selfe guiltie of Gods iudgment, and in a contrite and broken heart, turne vnto God. For although thou hast sinned, thou hast an Aduocate with the Father, euen Iesus Christ, who is righteous and mercifull, and obtaineth pardon for all thy sinnes. He suffered for all sinnes: and by his death

all faithfull beleeuers and penitent ſinners (how great ſoeuer their ſinnes be) are forgiuen and pardoned. Wherefore, who ſo thou be, that art afflicted in conſcience, by reaſon that thou haſt beene a notorious offender, remember the ſweet mercies of God in his Chriſt, and cal to mind Mary Magdalen, whoſe wickednes was great, vpon repentance ſhee receiued pardon; as alſo the theefe and the publicane, and many other. Remember the comfortable ſaying of Chriſt, who ſaith, Come vnto me all ye that are laden, and I will refreſh you. He calleth vs not to refuſe vs, but to comfort vs. Wherefore I ſay, diſpaire not: but in hearty praier, & by vnfained repentance turne to the Lord, and he wil receiue thee, and cloath thee with grace, by the example of the loſt childe. The moſt righteous cannot excuſe himſelfe before God: and therefore it behoueth all vs to lay aſide all flattering of our ſelues (as preſuming of our abilitie to iuſtifie our ſelues) & openly to acknowledge, that, in reſpect of our deſerts, death and damnation is a iuſt reward for vs. But Chriſt hath paid the ranſom for our ſinnes: and therefore may wee in faith, freely approch vnto his father in his name. And then, although for our

ſelues

selues we be full of sinne, through him and by his merites wee shall be reputed righteous: though our sinnes were as red as Scarlet, hee will make them as white as snow.

The Prayer.

O Almighty God, Father of mercie, who art more readie to giue, then we to aske; more apt to pardon, then we to repent: more willing to receiue the contrite in heart into thy fauour and mercie againe, then they to offer themselues by vnfained repentance: Lo, I come here prostrate in heart, before the throne of thine infinite mercie and louing kindnes, as one altogether ashamed to looke vpon the detestable, vile, and abhominable offences, which I haue done against thee. which are so burdensome vnto my poore soule, that the shoulders of my poore diseased conscience, beginne to shake vnder the same: and I am altogether destitute of any proper meane to support the same or to ease mee thereof, but onely thy death and bitter passion (O Jesus) who camest into the world to call, not the righteous, but sinners to repentance, O Lord, I am a sinner, a grie-

uous sinner, I bewaile my hainous offences and am most sorry for my sins: which are so vile, & the burden of them so intollerable, that when I turne my eies but to the beholding of them a far off (making but light reckoning of them) I am by and by stricken with so great dread that I am driuen to most heauy sighs & grieuous grones, thinking my life an enemy vnto me, wishing the beginning of my daies had beene the day of my departure out of this miserable world. But, most sweete Lord, when I note them perfectly in my mind, and take (as it were) a strait account what the deedes of my youth haue beene (being indeede most lewd, most euill, most vile and sinfull) what terrour doe I suffer in minde? what anguish of delors dooth then open it selfe to swallow me vp, what griping griefes doe torment my poore conscience? in somuch as I am at the pits brinke of despaire, wauering in minde to and fro seeking rest, but loe (Lord) vnquietnesse of minde oppresseth mee so sore, that considering with my selfe what I haue beene, and what I am, a great matter vexeth me. But when I looke in the time to come, the time wherein all mine offences and faults

shall

shall bee manifested, and laide to my charge, and that death is the iust reward for my so manifold iniquities: oh then whither shall I flie thinke I: whither shall I conuey my selfe? who shall hide me from thy presence? who shall saue mee from thy iust iudgement? Oh sweet Lord, I am euen at my wits end, watching for death, and end my daies, and yet then the feare of the torments of hell fire so striueth in me to the contrary, that I quake at the remembrance thereof. And when I couet to liue longer, and see more daies, and doe therewithall consider that my life hath beene (euen from my birth) giuen and inclined so greedily to sinne, and that it is the cause of my present dread, I then loath and abhorre my longer continuance heere; fearing least the aptnesse of my corrupt flesh, (by the daily rebellion thereof against the spirit) heap greater plagues vpon my poore soule. What shall I doe Lord, feare and despaire thus oppressing me on all sides? All hope or comfort hath left mee: onely griefe and sorrow remaineth, knowing not to whom to flie for succour, or to whom to make my moane. If I seeke no man, I know his strength,

policie, wiſedome, and comfort. to bee vaine, his nature inclined to wickednes and wickednesse, as mine; and in him to bee no hele. And, seeking ame worldly meane for pardon and remiſsion of my ſinne, I acknowledge it altogether tranſitorie, ſuſpitious and to no purpoſe; vnleſſe it bee to renewe and increaſe my griefe, for leauing and ginng ouer the true and onely platforme of my deliuerie seeking to a counterfaite shewe of aide. Oh my good God, forbid that euer I ſhould seeke for pardon, but onely of thy ſelfe, whome moſt grieuously I haue offended To thee, to thee, I fall proſtrate, euen in heart, ſweet Jeſus the onely Phyſitian of all ſicke ſoules: in whoſe power, conſiſteth the alone forgiuenesse of ſinnes. be they neuer ſo many, or ſo great, I come, I come, though altogether aſhamed, vnto thee my Sauiour Jeſus Chriſt, who haſt promiſed to be a mediator for the penitent, vnto God my Father. Sweet Jeſus, let me taſte of thy goodneſſe, in obtaining pardon for my greeuous ſinnes. It is thy property to call home ſuch as wander and goe aſtray, and to reaine them vp in new waies. be their ſinnes as red as ſcarlet, thou haſt ſaid

thou

thou wilt make them as white as snowe, and were they as purple, thou canst make them as white as wooll. Oh most sweet promise, Oh comfortable saying, Oh voice of heauenlie consolation, whereby I am comforted, whereby I am receiued; yea, now is my conscience lightned; yea now I haue found the true and onely Physitian of my long diseased poore soule, euen thy selfe, sweet Iesus, who hast called me I come, I come; Lord stretch foorth thy hand and receiue mee; giue me perfect hand-fast of this most comfortable saying of thine, let mee enioy the true working of this most singular medicine, thy death and bitter passion, who sufferedst for our sinnes, and camest to take awaie the punishment due for our transgression, and to call vs to repentance, without the which there is no hope of remission of our sins. Thy mercie is infinite, thy loue vnsearchable, and wisedome incomprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thou guidest vs. And euen of meere loue which thou hast to the saluation of mee poore soule (whom thou wouldst should conuert rather then perish) thou hast stirred vp in my heart, a loa-

thing of my sin, wherein I haue walked, and which I haue embraced euen with greedinesse. Oh that I were as ready to come, as thou to call; so willing to leaue and giue ouer the fulfilling of vnlawfull desires, as thou art to saue mee. Then should sin no more dwell in me nor I in it: but should enioy thy continuall fauour and rest vnder the wings of thy mercie for euermore. O Lord I humbly beseech thee, that as it hath pleased thee to stir me vp at this time to repentance, and hast called me from the wildernes of wickednes; from deep despaire: so to place me in the pleasant fieldes of sinceritie, truth, and godlinesse. As thou hast pluckt me out of the clawes of Satan, so vouchsafe to hold me vnder the shadow of thy wings, and imbrace mee with the armes of mercy, that I run no longer after the vanities of this world, nor yeeld vnto the vngodly motions of the flesh, that my minde being free from all sinfull cogitations, I may keepe my soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare in humblenesse of heart, in prayer in the true seruice of thee and in all dutifull obedience vnto thy diuine will for euermore. And

although,

although, till thine appointed time, this miserable vale must be my continuing Citie; and that I must be driuen to vse this world, according to the necessitie of worldly causes, as thy prouidence hath assigned euerie man to exercise his vocation: yet grant that my mind may be continually conuersant in heauenly things; and that though my body wander in earth my soule and spirit may haue their perfect being and abiding, by vnfained faith in heauen, where thou sittest and raignest for euer: That so after this mortall and corruptible life ended, I may enioy heauen indeed, among the residue of thy Saints, and with them sing laud and praise vnto thee, world without end, Amen.

O Lord increase our faith.

Another very necessarie and godly praier to bee said at all times, of euery Christian man feeling in himselfe the burthen of sinne, and any kinde of wordly affliction, as sickenes, enemies, want, or other aduersity.

O Thy gracious God, Oh Father of mercy, & wonderfull louing kind-

neſſe (who art the ſtate of my life, the light of mine eies, the health of my bodie, and ſtrength of my limmes) according to thy wonted loue, and fatherly affection, vouchſafe to looke vpon me, whoſe life is fraile and who eſtate is moſt miſerable. Oh Lord there is no righteouſneſſe remaining in me, but I am within feftered with the corruption of ſinne, and without, moſt ſhamefully polluted with all iniquitie. Now O Lord, inſomuch as I confeſſe, that there is no part of my bodie free from abhominacion (miſerable wretch that I am) my conſcience accuſeth mee, that I haue paſſed my moſt ſinnefull dayes in the ſenſleſſe running forward to all fleſhly deſires, and that I haue wilfully (like a moſt diſobedient, and ſtiffe-necked wretch) caſt the moſt ſacred, ſweet and comfortable treaſure of thine heauenly counſeil behinde my backe.

Yea Lord, I cannot but confeſſe againſt my ſelfe, that I haue deſerued thy iuſt iudgement, the rodde of ſharp correction, ſo that (if thou deale according to my deſertes) thy iuſtice muſt needes condemne mee, and thy chaſtiſements I cannot beare, but ſhall bee vtterly deſtroyed, and quite

and

and cleane rooted out of the land of the liuing. This, Oh Lord, is my reward, if thou deale with me as I haue deserued: yet O mercifull G O D, one thing is my comfort, namely that although thy iustice be sharpe, and too heauie and intollerable for flesh and bloud to beare, thy mercies are great and manifold, and thy fauour great and infinite: And therefore of meere mercy thou hast said, that thou delightest not in the death of a sinner, but desirest rather that he conuert and liue. Whereby sweet Lord, I see that thou art ready to pardon me: e therefore after my long going astray, to thee the fountaine of my saluation, in all humblenesse I heere prostrate my selfe in ardent zeale and desire to be refreshed with the sweetnesse of thy most comfortable promises againe, who saiest me most louingly, saying: Come vnto mee thou that art laden, and I will refresh thee. Hereby, sweet Lord, my silly soule is mooued to thirst after thy sauing health, and to bee refreshed with that liuing fountaine, which giueth al those which are in aduersitie and affliction of spirit, most sweet consolation and comfort againe. Wherefore heare me, heare me. O gra-

cious

cious God) and satisfie me according vnto thy wonted goodnesse; and as thou art mercifull, euen so for Iesus Christ thy deare sons sake deale fauorably with me; For sweet Lord, thou knowest that I am but flesh wherein abideth corruption, frailtie and proneneſſe to do those things which the spirit abhorreth, & that as long as this bodie must wander here in this vale of vaine desires, the spirit which desireth contrary to the flesh must needes be cloied and letted from the performing of those good things which please thee, and the flesh, and the will thereof ouerrule so farre that naturall blindnesse draweth the outward man to many noisome & vngodly attempts, and causeth it to grouell in the puddle of ignorance, when yet the spirit resteth as a most comfortable guide to wisdome and knowledge; whereby sweet Lord, ariseth a continuall conflict between the flesh and the spirit: the flesh hauing many and sundry procurements as the world and Sathan to pricke it forward to worke iniquitie, ministring many impediments to the spirit, to stoppe the same from working that which tendeth to the saluation of my poore soule: insomuch as here

in this world is no true rest, no true comfort, but daily assaults of mortall and most cruell enemies: But sweet Lord, consider that I am but dust; in respect whereof I am readie to doe euill, and slow to doe good: And for Iesus Christ thy deare Sons sake vouchsafe to deliuer mee from all the snares and temptations of Satan; couer mee with the shadowe of thy wings, and let thine holy arme bee my protection to defend and saue mee harmeleſſe from sin & from the punishment due for my former euill and corrupt life. Let the light of thine holy spirit reueale vnto mee the way of truth and celestiall happineſſe that the same from henceforth may bee my shield and buckler, whereby I may withstand and faithfully resist the furious assaults of Satan and his wicked ministers; and that no manner of euill approach neere vnto mee, as I haue deserued, O Lord strengthen me & increase my faith: haue regard vnto mee, that as I haue offended thee, and deserued many and great punishments for the same, so I may now taste of thy pardon in Christ thy beloued Sonne: and that thou for his sake wilt mercifully remoove all plagues and afflicti-

ons

ons ſo farre from mee, as may ſtand with thy glorie, and my comfort, and vnfained reformation. And although I haue worthily deſerued many euils, as enemies in iuſtice to riſe vp againſt me, and the wicked to deuiſe & intend matter to bring me into diſcredit with the godlie, and vtterly to ouerthrow mee, let thy tabernacle yet Oh Lord, be open to receiue me, wherin I may bee defended againſt their cruelty. And although I haue iuſtly deſerued to bee depriued of all my friends; to liue deſtitute of help in my greateſt need, to by afflicted with the want of all neceſſary things and to be throwne downe to the bottome of all diſtreſſe, to bee ouerwhelmed with ſuch calamity, that al the world might iuſtly forſake me, and in moſt deſpightfull, diſdainfull and opprobrious manner, ſhake their heads at mee, reuile mee, and ſay, fie on thee, fie on thee, and that in all theſe plagues of mine, thou iuſtly with-hold thy helping hand, and leaue me comfortleſſe in a moſt deſperate eſtate: I haue (yet) nothing to ſay againſt thee, but humbly to flie vnto thee, praying thee not to deale ſo with me: but where thou ſeeeſt my ſinnes to be great, looke vpon

that

that immaculate Lambe, thy deare Sonne, and call to minde, the promise, that in him thou hast made: that were my sinnes as redde as skarlet, through him they should bee imputed as white as snowe. Lord deale not in rigour with me; let thy mercy, and not thy iustice pearce the cloudes, and giue mee comfort: and refresh mee a most wretched sinner, with the sweet dewe of thy holy Spirit, which is the vnspeakable comfort of thy children, and which beareth witnesse in their harts that thou hast forgiuen their sinnes in Christ, and chosen them to saluation, hauing for his sake promised, that thou wilt bee our Father, and wee shall bee thy children. And, as a most louing father, vouchsafe vnto vs those things, which thy heauenlie wisedome shall thinke most meete and conuenient, whether it be vnto mee in this transitorie life, health or sickenesse, riches or pouerty, or whatsoeuer else may make most for my saluation. And let me not lack such things as are necessarie for the maintenance of this life, and whereby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all, so farre as I

may

may. And forasmuch (O Lord) as nothing can bee prosperous vnto mee without thy blessings, powre downe the dewe of thy fauour, and feede me in such sort, that (being replenished) I may be thankefull to thee, and helpfull to others that want. And for that thou hast commanded vs to pray for things necessarie, Lord direct mee and direct my prayers, because flesh and blood (fraught with corruption) cannot rightly discerne what is wanting, but coueteth those things that are contrary to thy good pleasure. I most humbly (for Jesus Christs sake) beseech thine omnipotency to deale with mee in things in this life, as shall seeme most to thy glorie, that I may at thy hands enioy all things necessarie in this life, to the finishing of a godly, peaceable and comfortable course here to thy glory, and my soules health: that after the same ended, I may, with all the rest of the mystical body of thy Son Jesus Christ, for his merits enioy the most sweet ioy of eternal blisse. Amen.

O Lord increase my faith, forgiue my sinnes past, and from henceforth direct me in holines and righteousnes all the rest of my life. *Amen.*

A

A short praier for him that is afflicted in conicience for his sinnes.

O My God (whose property is euer to haue mercie; yea whose mercy is infinit, and loue incomprehensible, and who hath no delight in the death of a sinner) looke fauourably vpon me, who haue so deepely offended thine heauenly maiestie, that I confesse no thing but condemnation due vnto mee for my manifold iniquities. My conscience accuseth mee, and mine heart bewrayeth my disobedience, being but a cast away, vnlesse it may please thee for Jesus Christs sake to turne away the plagues which I haue iustly deserued for the same. Lord cease to bee angrie, and according to thy mercy, not in iustice deale with me. And although I haue hitherto followed (cusn with greedinesse) that which I should not: yet for thy Son Jesus Christs sake, giue mee now grace to follow and imbrace that which thou commandest, in thy son Jesus Christ, vnto my liues end. Amen.

A Praier for a competent and neceſſarie liuing.

The God aboue vouchſafeth ſtore,
To him in faith that prayeth therefore,
But for his gu'fts who thankleſſe run,
Their wealth ſhall waſte as waxe in ſun.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy roomes to beſtowe thy fruits; yet think thee not diſcharged of this moſt neceſſarie exerciſe of praier: but ſo much the more abound therein, for it is not the increaſe of fruits, the labour of the hands, or ſtore of wealth, that maintaineth the life, and feedeth thee, vnleſſe it bee ſeaſoned with the word of God, who preſerueth all that faithfully truſt in him.

Thou canſt not liue with bread only, (that is, with things neceſſarie for the body) but by the word of almighty God the foode of the ſoule. And yet wee are not onely licenſed and permitted, but moſt louingly called to come vnto our heauenly Father, for whatſoeuer wee want. *Iacob* praied for food and apparel, and obtained it with abundance. God ſeeth, before we aske, what wee want: yet

yet to shewe our duetifull obedience, and to acKnowledge our helpe to come from him, we must prostrate our hearts before him in faith: asking, and he will giue, knocking and he will open: seeking, and we shall surely find what is necessarie for vs. We see, that God of his meere mercie feedeth the fatherlesse, vouchsafing vnto them, all good things to the sustaining of life. Wherfore, whatsoeuer thou be, whether thou be rich or poor, pray faithfully, vse the gift of God thankefully and reuerently, and thinke not that thy friends can help thee, or labour auaile thee, without the blessing of God: whereby, enioying food and apparell, bee therewith content, and in any case despaire not in pouerty. For the prouidence of God is great to giue food and things necessary to such as trust in him. And it is not daintie fare that feedeth so much as the trust in God can relieue with a small and simple diet: as doth appeare in the first of *Daniel*, by them that were so wel replenished with pulse and water: and contrarily, manie times wee see the rich, for all their superfluitie sent emptie awaie.

There was neuer anie forsaken, that trusted in God, were their store neuer so small: not anie, were there abun-

dance

dance neuer ſo great, that proſpered vnto the end, without the mercie of God. And therefore be we poore, or rich, we muſt depend vpon God, that giueth and taketh awaie.

The Praier.

O thy almighty God, and louing Father, who of nothing haſt created all things liuing: thy prouidence is ſo great ouer them all, that thou ſuffereſt not the moſt vile or ſimpleſt of them to perish for want of food, and things requiſite for them: but, ſeeking the ſame at thy hands, thou giueſt it them in due ſeaſon, euen to the Rauens and all things liuing: and by thine vnſearchable wiſedome, haſt appointed to euery liuing creature an abiding, according to his kinde. But ſuch was thine vnſpeakable care of man, that thou haſt created him to thine owne Image, and made him as a king and gouernour ouer all the reſt of the creatures, which thou haſt ſet and appointed vnder him, which are ſo farre inferior vnto him as where thou haſt planted in him reaſon, wiſedome and gouernment, in them brutiſhnes, being altogether vnreaſonable: and where

they

they liue and haue their beeing vpon the tops of colde mountaines, in deserts, vpon hils on high, and vallies below, and in sundrie other vncouth and vnknowne places, where tempest and heate, hardnes and cold, and other continuall daungers oppresse them: thou hast giuen and prouided for man, houses, castles, and towns to preserue him from the force of windes, tempests and stormes, and from the assaultes of wilde beastes of the fielde, (in the light and darkenesse) quietly to rest. And although borne naked, thou giuest him raiment to couer and to cloath him, hearbes to his vse, and oile to make him a cheerefull and glad heart, and ioyfull countenance. Besides all this, of thy meere goodnesse, thou hast giuen him the beastes of the fielde, the fowles of the aire, and fishes of the Sea, to be his foode and sustenance. Yea Lord, such is thy fauour towards man that all the rest of thy creatures thou hast ordained for his vse and seruice. Oh sweete Lord, such is thy loue towardes man, that thou hast most miraculously prouided for him: and yet not for all alike. For it hath pleased thee to make some rich, and some poore, some thou exaltest, some

thou

thou keepest low, some to liue at ease; some by labour: and yet none liueth without thy prouidence. And I among the rest of the poorest creatures, doe acknowledge my selfe greatlie bound vnto thee, for helping me hitherunto. And as thy silly creature, and worke of thy hands, I humbly prostrate my selfe in hart beseeching thee fauourably to looke downe vpon my necessitie, and grant mee whatsoeuer thou seest necessary for me euen a competent and necessary portion here: not ouer much, lest I waxe proud and disdaine mine inferiors: and if it bee thy will vouchsafe vnto mee not ouer little, least vrgent necessitie driue mee to ouermuch care, and ouermuch care carrie me to vnlawfull meanes, and so I run headlong into thy displeasure. But fill my basket and bless my store, O Lord, that I may enioy at thy mercifull hands sufficiency for my relieue, and for relieue of such as thou hast committed to my gouernment. And forasmuch good Lord, as all my industrie carke care and great trauell, cannot any thing further me, relieue or satisfie me in my necessity, vnlesse thou vouchsafe thereunto good successe: for thy mercies sake, bless mee in all my affaires;

faires; bleſſe my fruits in the field, my cattel and all other things belonging either to my ſelfe, or any other thy ſeruants, that by the fruits therof, I and they may be releeued.

Bleſſe the workes of our hands, that they may proſper: bleſſe my ſenſes, that they waxe not dull, but bee alwaies capable of ſuch things as belong vnto my vocation, that I may effectually execute the ſame, both according to the lawes and truth of that which I take in hand, that I deceiue not, (neither by mine ignorance, or negligence) thoſe that put me in truſt: but, by truth in my calling, I may be able to liue and wade through the hardeneſſe of this world, and be rather helpefull to the poore, then burthenſome to the rich. Oh Lord, bring it thus to paſſe: For without thy bleſſing and fatherly furtherance, I cannot ſufficiently execute, neither can that proſper, whereupon the whole eſtate of my liuing or maintenance dependeth. Wherefore (good Lord) guide my hands and bleſſe mine vnderſtanding to the proſperous execution of all things concerning my vocation, that I may get thoſe things which may be ſufficient for my reliefe,

and

and maintenance of mee and mine, to the profit of my neighbours, and glory of thy blessed name. And whatsoeuer doth happen vnto me, pouerty, or riches, make me (good Lord) of a patient, contented, and thankfull minde: that, in aduersitie I runne not headlong into such meanes as are vngodly, neither in prosperity waxe the prouder, but waite thy good pleasure in them both, with thankfulnesse: and euermore liue in thee and by thee; and in the end raigne with thee in heauen, where thou sittest as author and giuer of all things: grant this for thy Son Iesus Christs sake, to whom with thee and the holie Ghost be all honour and praise for euer. Amen.

O Lord increase our faith.

A short Prayer for a competent liuing.

O My God, my God, thy loue is great and the care of thy creatures such, as thou hast promised neuer to suffer the least of them, that depend on thee, and seeke their releefe at thy hands, to perish, or to wante things necessary for them. Wherefore, O Lord, I thy silly creature, beeing of my selfe poore

poore, and altogether vnable to passe through this wretched and hard world in all humility and obedience, prostrate my selfe before thee in the name of thy Sonne Iesus Christ: beseeching thee that it may please thee to afford me those things that are necessary for me, as meate, drinke, and all other things expedient for the sustentation of my life here: that neither ouermuch pouerty oppresse me, nor that I be driuen to vse meanes contrarie to thy lawes. For as thou art of ableness and power, so art thou of will to helpe the poore, to relieue the oppressed, to comfort the afflicted, to raise the lowly, and to aid the needy: and therefore (sweet Lord) I humbly craue thy fauourable aid towards me, that thou wilt vouchsafe to blesse my store, and replenish my basket with thy blessings; that I may bee able to liue in thy faith feare and loue, and be out of the debt and danger of all men, through Iesus Christ Amen.

O Lord increase our faith.

A Praier neceſſarie after the hearing of the word of God.

Attend vnto the Goſpell bright,
Heare it, and r ad it, and liue vpright.
It is the light and candle cleare,
That brings vs all to heauen here.

CONſider when thou heareſt the word of God preached, it doth but as it were beate thine eares, and tendeth no further benefit, vntill (by the working of Gods holy Spirit) it bee inwardly reuealed vnto thee, and ſetled in thee. For God ſpeaketh vnto vs by two meanes: namely by the Preacher whom he ſendeth to teach vs, and by his holy ſpirit wherby his doctrine is ſo ſetled in our hearts, that we inwardly enioy the true benefit thereof. For without the help of the holy Ghoſt, the voice of the Preacher vaniſheth, & the hearers profit nothing at all. S. *Iohn* ſaith, that hee that knoweth God, heareth his Word but he that is not of God, heareth it not Wherby the ſpirit of truth is diſcerned from the ſpirit of error. The word of God is liuely and effectuall, and pierceth more then a two edged ſword, entering euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſengers

to shew his will; so you may both heare it, vnderstand it, and purely liue thereafter, Pray for faith; for without faith, the hearing of the word profiteth nothing: but it is seede sowne in drie ground, that cannot bring forth fruite. Wherefore let vs bee as good ground, which is watered with the dew of a constant beleefe of that which wee heare: that the Word of God which is now preached amongst vs, bee not as seede sowne in vaine. The Lord make vs all fruitfull hearers, dutifull followers, and plentifull bringers forth of the fruits of his Word.

A Prayer before Sermon.

VOuchsafe, Oh mercifull God, to open the closet of my darke vnderstanding, that the Word may enter therein, and bee so receiued of mee, as that ignorance the mother of disobedience being thrust out, heauenly knowledge may enter in, and haue perfect abode in the bowels of my heart. Giue me grace (Oh Lord) that the seede of truth being sowen in my heart, may take deepe roote, and bring forth to the comfort of my poore soule, sixty, an hundred, and a thousand fold. And let thy

pirit so rule the lippes of this thy ser-
uant and Minister, as that hee vtter
nothing but the word of life with such
boldnesse, as neither feare nor affecti-
on stoppe the free passage of the same,
that wee thy flocke may waite for the
same, and more and more desire and
looke to picke the crummes that fall
from thy table. Send such and so ma-
ny labourers (Oh Lord) into thy har-
uest, as may be both painefull, faith-
full, and able to gather by little and
little the dispersed sheaues of the
Church, that are appointed to bee re-
ceiued into thy celestiall barne. And
banish from this wholesome worke all
such as are not sent from thee, and
come not truely to edifie, but rather to
reape their owne gaine: making as it
were merchandize of thy word, tea-
ching, in stead of truth, the traditions
of men. Lord vouchsafe at this time
grace into the lippes that now are to
sound forth and declare thy will, and
grace into our hearts that are present
to heare it: that he by teaching truely,
and wee by following effectually may,
through Christ, obtaine at thy hands,
remission of our offences past; light in
steed of darknes, peace for trouble and
heauenly happinesse in steae of worl-

ly

ly felicitie: that tasting the sweetnes of celestiall comfort, wee may despise terrestriall, and after this life ended, enioy the perfect ioyes of eternal blisse, thorough Iesus Christ our Sauiour and Redeemer. Amen.

O Lord increase our faith.

A Praier after the word preached.

The Preface of this Praier.

NOw wee haue receiued the benefit of the hearing of the word of God, the fruits wherof do tend to the perfection of a godly life, and a godly life is the way to eternall life in Christ our Lord: let vs with all diligence imprint within the closet of our hearts, the gladsome and most comfortable tidings, which wee haue receiued at the mouth of the messenger of God, & with a perfect faith lay vp the same in our vnderstanding & remembrance: least that forgetting the same, and neglecting the exercise of a godly life we be taken away as trees that beare no fruit, & cast into the fire. Let vs therfore pray that God wold vouchsafe to send his holy Spirit the comforter, which may retaine the good

tidings of the Goſpel in our hearts: wherby, wee may appeare as trees bearing good fruites, and ſo be preſerued vntill the comming of our Lord Ieſus, who will then receiue vs, and ſet vs in the inheritance which he hath purchaſed for as manie as beleeue in his word.

The Prayer.

O heauenly Father, thou haſt not onely vouchſafed to make vs to thine owne Image and likeneſſe, but alſo to ſend thy Sonne Ieſus Chriſt into this World for our ſaluation: and haſt by him not onely giuen vs knowledge of thy diuine will heere on earth, and left it for our learning, but alſo freely taken away our ſins, and ſet vs downe the perfect rule to direct all our actions and doings by the ſame. Which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy grace haue been enlightned, nor by the preaching of ſuch as thou haſt ſent, been taught, which alſo is of no effect without thine eſpeciall grace, working to the true ſetling thereof within the bowels of the inner man. For Lord, although we heare it with our

our eares, wee cannot conceiue it in our hearts, nor shew it in our conuersation, without the especiall working of thy holy Spirit within vs. Greatly are wee therefore bound vnto thee: Oh Lord, for vouchsafing vs to liue in this time wherein darkenesse and ignorance is so much defaced, superstition suppressed, and thy truth (the word of life, the seed of our saluation) so bountifully distributed throughout this our Country, to our vnspeakable comfort, and great terror of such as hate thy trueth. Lord wee yeelde thee humble thankes, that it hath pleased thee to feed vs at this time with the wholesome bread of life, the heauenly Manna, the word of eternall trueth: which as wee haue heard with our outward eares, so grant vs to bee repleunished inwardly, and feede at full that wee may loath and abhorre all things which are not of the true Table of our saluation, the Gospell of thy Sonne Iesus Christ.

And forasmuch (Oh merciful God) as we may heare and not perceiue and read and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs, I humbly beseech thee to inspire our hearts with a true vn-

derstanding of that which this daie wee haue heard, by the Messenger and Preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heauenly voice, as indeede it is, so long as it differeth not from thy holy Word and Gospell, giuing all the praise and glorie vnto thine owne selfe. For he is but a minister to declare thy will vnto vs, who are the ground, and thy word the seede, which being sowne in our hearts by the Minister, may not onely take some roote, but growe vp effectually, to our comfortable education and learning. And giue vs grace (Oh heauenly God) in this so pernitious a time of sects, schismes and dangerous controuersies, that wee may beare constant harts, careful & deuout mindes to the truth, auoiding with diligence) the perswasiõs of such as seek to set vp superstition, and maintaine errors, and vntrue doctrine. And as the Niniuites at the preaching of Ionas re-

repented their sinne: so giue vs grace not onely for a time, but earnestly to bewaile our manifold offences, and wholly cleaue to fulfill the truth of thy lawes, to the saluation of our poore soules. Let not Satan (sweet Lord) at any time wrest thy truth sowen in our hearts, neither let him nor his ministers preuaile in sowing tares, cockle, or darnell among the Gospell, as they continually seeke and desire to marre the haruest of thy good fruites. And though they be fewe (by reason of our owne corruption) which wee haue gathered by the hearing of thy Gospel; yet (sweet Lord) vouchsafe to increase them, by vertue of thy holy spirit working within vs. And let not our desire of seruing thee, bee either cheaked, or snared with the vnlawfull desires of this most wretched world: but that we may rightly and truly discern the truth from false doctrine, and may vnderstand who are the true Ministers, with earnest attentiuenesse vnto the vtterance of thy will by them: carefully and warily auoiding the counterfaite barking of such as speake for their owne benefit, hauing further respect to their owne pleasure, profite, and commoditie, then to the edifying of our

poore soules. These thou resemblest to Woolues, taking vpon them (vnder the shadowe of simplicity, and fained shew of innocencie) to guide thy flock, being indeed most detestable hypocrites and deuourers of thy sheepe. Whom I beseech thee cut off from that godly and diuine function and office of preaching, that thy truth being at all times purely vttered by good and deuout Pastors, wee thy poore flocke, may for euermore bee truly edified and continue within the hurdles of sincere conuersation and godly liuing, to the praise of thy holy name, and to the attainment of our heauenly inheritance, for thy Sonne Iesus Christs sake. Amen.

O Lord increase our faith, and make vs euermore attentiue hearers, true conceiuers, and diligent fulfillers of thy will.

A short Prayer after a Sermon.

O Thy gracious Lord of thy bountifull goodnesse, thou hast (through thy Son our Sauiour) sent for our learning, and to our vnspeakable comfort, the word of truth, the Gospell of our sal-

saluation, which none can learne but by hearing, and none can preach vnlesse he be sent: I humbly beseech thee therefore to giue me thy grace, that as I haue heard thy word at this time by thy Minister and messenger, so I, and all the hearers may bee able perfectly to retaine the same in our hearts according to thy heauenly will vnto our liues end. Amen.

O Lord increase our faith.

A thanksgiuing to God for his benefits.

Blesse thou the Lord that gineth blisse,
He blesseth him that thankefull is:
But he, the thankleſſe doth despise,
And listneth not vnto their cries.

BE thankfull vnto almighty God, for all things, in the name of our Lord Iesus Christ: who hath left vs a perfect patterne of thankfulnesse, by his continuall lifting vp his eyes to heauen, giuing thankes vnto his heauenly father, for all things. By whose example, we are taught to giue continuall thankes, as a testimonie of our good wills for his benefits bestowed vpon vs. Let vs pray alwaies; let vs alwaies reioice, and with-

out

out ceasing giue thankes, for it is the will of God the Father, in his Sonne Iesus Christ towards vs. S. *Austin* briefly in this wise exhorteth vs to bee thankfull; namely, hartily to say, God be thanked, which is but short, yet not so short as sweet (no doubt) in the nostrils of his heauenly Maiesty, and an acceptable sacrifice. *Chrisostom* also willeth vs to giue thanks vnto the Lord, & to blesse him, yea although euill chances happen vnto vs, and then shall those euils bee taken awaie: and on the contrarie it must needes follow, (hee saith) that if prosperous things happen vnto vs, and we continue vnthankfull, our prosperity shal be turned into aduersity. So pure a balme and sweete odour is giuing of thankes, that the Lord taketh it as a most acceptable recompence for all his benefits. Which since we cannot otherwise deserue, let vs continually say, the name of God bee praised: and that, not with tongue onely, but from the depth of the hart. For it is a terme some time vsed of the wicked, who haue their reward with hypocrites. But blesse the Lord in faith and thou shalt bee blessed both in thy going out and comming in, both in the house, and in the fielde, in all things, at all times, and in all places.

The

The chiefest manner of thankes vnto God is obedience vnto his will, and to accept with patience whatsoeuer shall happen vnto vs: yeelding our selues to the wil of him that sendeth the same. For true thankefulnesse is not in the tongue, but from the heart, which being fraught with vnfained loue to God rendreth thankes acceptable, though the lippes moue nothing at all. Yet for the outwarde testimonie of our thankefull mindes, let vs openly giue praise and thanks vnto him that giueth all good things.

The Praier.

O My God of vnspeakable mercy, and father of maruellous louing kindnes, the only giuer of good and perfect gifts, who art more ready to giue, then wee to aske: hearing before wee call; and giuing, before wee desire, things necessary for vs: I yeelde thee humble thankes for thy continuall fauour and kindnesse towardes vs thy poore creatures: for whose saluation, when wee were lost, thou wast contented, euen of thy meere loue to send thine onely delight into this world, thy Son Iesus Christ, taking humane nature

by

vpon him, and abiding the most bitter pangs of death vpon the crosse, to redeeme vs againe into thy fauour, which by our disobedience was lost: to bring vs from darkenesse and the shadowe of death (whereunto our blindnesse had brought vs) into the light of truth to restore vs from ignorance and error, to wisdome and knowledge, then the which a more precious guift could not haue bin bestowed vpon vs, poore wretched creatures. What greater comfort, what greater ioy, what greater benefit could thy diuinity haue bestowed vppon silly man, then of a cast-away to make him a saued soule: of a lost Sonne the childe of God: and of a poore banished wretch, an inheritour of the kingdome of heauen? Lord, such was thine vnspeakeable loue, and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yeelde vnto thee as manie thankes and praises, as could fill euen Heauen and earth, and did yeelde our bodies and soules to bitter torments in hell, in that lake from which thou hast redeemed vs, it were nothing in recompence of the least part of this thy loue, in giuing this sacrifice thy Son (in whom

whom was thine onely and whole delight) to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: A thing marueilous, that the offended, should seeke attonement with the offender, after so vnspeakable a meanes, and yet requiring nothing at our hands, but thankefulnesse and obedient hearts. Lord giue vs thankefull hearts, that wee may yeeld thee all possible praises: which although I cannot sufficiently, yet Lord I yeelde thee thanks euen from the bottome of my heart, from the very depth of mine vnderstanding; who hast deserued farre more then anie man or Angell can by any meanes satisfie, not onely in giuing thy Sonne for vs, but in leauing vnto vs a continuall remembrance of the same thine vnspeakable loue, thy Gospell, wherein consisteth the rule whereby we are directed euen thy Word: which, although heauen and earth passe and perish, yet shall not one iot thereof (as thou hast promised) diminish or decay, and without the which we should haue continued in our accustomed blindnesse and ignorance. These thy benefits are vnspeakable: yet, sweet Lord, the creating vs after the likenesse

nes, and making vs after thine owne image, deſeruedly no leſſe praiſe and thankes, where it lay in thy power, to haue faſhioned vs after ſundrie other formes, as of wormes in the earth, fiſhes in the ſea, and beaſts of the land, moſt vgly & moſt ſtrange, hauing neither knowledge of thy will, ſenſe, nor feeling of thy goodneſſe (which is the ſweeteſt cõfort in the world, yea without the which is no true comfort at all) nor enioying any quality either of body or minde, which is any thing at all comparable to the guifts which thou haſt indued mankind withall. Howſoeuer (O Lord) I thanke thee, for all other thine vnſpeakable mercies and beneſites continually beſtowed vpon me: for thy feeding cloathing, and protecting me and mine hitherto, giuing vs all things neceſſarie both for our ſoules and bodies. And ſweet Lord, ſeeing that of my ſelfe I am nothing, neither can doe any thing of my ſelfe without thine eſpecial help, for mine reliefe & maintenance, I humbly beſeech thee (for thy ſon Ieſus Chriſts ſake) as of thy free fauor & mercy, (ſeeing thou haſt giuen vnto vs thy creatures, all theſe and many other vnſpeakable beneſits hitherto that ſo thou would eſt grant the

like loue and tender care towards vs, alwaies hereafter, that wee may prosper in our vocations, and goe forward in the daily seruice of thee, and through the merits of thy Son Iesus Christ, obtaine pardon for our sinnes past, and liue in faith, feare and loue hereafter, enioying al things requisite for our reliefe, for Iesus Christ thy deare Sons sake Amen.

O Lord increase our faith.

A short thankesgiuing for the benefites of God.

I Yeelde thee all humble and possible thankes (O mercifull God) for that thou hast not onely heretofore tendred the saluation of our poore soules, and by the death of thine only Sonne, redeemed vs from death to life: but dooest also continue a tender care of vs, preseruing vs as the apple of thine eye, from the dangerous assaults of Sathan; and prouidest for vs all things necessarie, deseruing more thanks and praises, then the tongue of men or Angels can declare. Accept these my praises and thankesgiuing (O Lord) I beseech thee, and increase in mee a dai-

daily deſire to praiſe thy goodneſſe, acknowledging all and euerie good and perfect gift to come from thee: to whom with the Sonne and the holy Ghoſt, be all honour and glorie for euer and euermore. Amen.

O Lord increaſe our faith.

A deuout Prayer that wee may alwaies haue conſideration that wee muſt die: which as it is good at all times, ſo eſpecially in the common plague or ſickneſs.

Remember as thou art a man,
So muſt thou die, none ſhun it can,
Nothing more ſure, the time vnſure,
Wherefore take heede liue not ſecure.

SYlenus the Philoſopher hauing knowledge but by the inſtinct of nature, before the publiſhing of the Goſpell, ſawe further into the miſerable eſtate of men in thoſe dayes, then wee endeuour to vnderſtand, liuing too ſecurely now in the cleare light of the ſame: for his opinion was, that if wee con-

consider with our selues what wee are, whereof wee are, and what we shall bee, wee could not but lament our miserable estate. Which saying of his was maruellous, then when men liued in darkenes, but much more maruellous, that it is no better considered and regarded now, in the time of the light of trueth. For where we should haue greater care to liue well, wee liue in wicked security, where wee should haue greater care to doe well, wee fooliſhly thinke to liue for euer, and so are wee oftentimes taken vnawares: But let vs perswade our selues, and not onely perswade, but fully resolue our selues that wee shall die, and let vs indeuour to make a good end. For a good end excuseth a bad life past, and contrariwise, an euill end is a great argument of an euill life, and eternall death.

Forsake sinne, and imbrace death willingly, so shalt thou seeme happy in this life, and not vnhappy at the houre of death. In the morning, thinke not to liue till night, and at night thinke not to liue till morning: so shalt thou liue much the more circumspectly, and bee alwaies readie to die.

Account thy selfe in this world but as a guest that lodgeth for a night, and so

ſo departeth in the mornig: and as a wandring pilgrim of no certaine abode, lift thy minde to God, hauing heere no certaine Citie. For if thou liue tenne, a hundred, or a thouſand yeeres, there is no helpe but the graue muſt bee thine end. Bleſſed are they that die in the Lord, wherefore, prepare thy ſelfe to die: truſt not thine owne wiſedome, for that will deceiue thee, but in the wiſdome of God, that thy hope may bee ſure, his ioies thine, and his goodneſſe thine inheritance.

The Prayer.

O My God the onely giuer of life, and the maintainer and preſeruer thereof, and the life after death, grant me continuall due conſideration, that this body of mine is builded vpon an earthly foundation, and framed of the ſubſtance of duſt and clate which is not durable, the glory whereof vaniſheth like the flower of the fielde, which is ſoone cut downe and withered. The body is the manſion, or rather the priſon of the ſoule, and the ſame ſo fraile, weake and feeble, ſubiect to ſo many infirmities, diſeaſes, griefes and maladies: yea ſo manie

causes that procure the dissolution of body and soule, that death often happeneth when we thinke least thereon, it commeth suddainely as the lightning, and taketh vs vnawares. Wherefore grant, Oh God of my life, that I may haue such continuall care, foresight and diligent respect vnto the direction of my doings, cogitations, and words, as I load not my poore soule so much with the burden of senseless security, sin and iniquity, that the bodie (being suddenly entangled with the snare of death) be carried where there is no rest, no ioy, no comfort or consolation; but continual mourning, weeping and anguish of minde. As the glutton spoken of in the holy Gospell, who (going on blindly, loosely, and carelessly, without regard either of thee, or remembrance of his end, in most detestable couetousnesse and all kinde of wickednesse, was suddenly taken from his mucke and wealth (which hee had wrongfully gotten, and miserably hoorded vp, denying poore Lazarus the crummes that fell, and were taken from his table (and was carried by the diuell and his angels into euerlasting and most painefull torments, where was weeping and gnashing of teeth.

Oh (my ſweet Lord) let not my heart bee blinded with the vaile of vanitie, nor (nouſeled in the delights of this world) ſo intangled in the net of concupiſcence, or clad in the weeds of wilful forgetfulneſſe of mine eſtate, that I be taken as the rich man, who (deuiſing within himſelfe to enlarge the barnes, wherein hee might conuey his graine ſo much increaſing and ſtanding in his euill conceit of couetouſneſſe, thinking himſelfe moſt ſecure) was taken vnawares from his aboundance, and left his riches he knew not to whom. Oh moſt gracious and louing God, an vnhappy end. For in ſtead of heauenly contemplations and godly cogitations (which thou requireſt at all times of ſuch as are thine: but eſpecially at the houre of death) there appeared in him a moſt horrible intent of couetouſnes, which thou vtterly abhorreſt: a manifeſt token, good Lord, of forgetfulnes of his end, and an argument that hee was the childe of Satan. But thou ſhewest mercy to as many as conuert and turne to thee.

O thou moſt louing Father, lighten mine eyes, that I ſleepe not in ſinne, to wander in darkneſſe, according to the will of the fleſh, that I fall not vnawares

wares into the dungeon of destruction, death and hell, but make mee alwaies ready and willing to come vnto thee, euen with desire, when it pleaseth thee to call me, in laying thy hand (by anie plague or sickneſſe) vpon me. Let me not drawe as it were backward, when thou inuitest mee to the sweet banquet of thy heauenly kingdome, as by thy Word and Gospell preached and reuealed vnto vs, which is an especiall calling of vs: and when I feele my selfe distempered, greeued or vexed with anie kind of sickneſſe, plague or disease, which is another of thy callings, and an especiall warning that we must die; or when by course of time in extreame age, we imagine our end to bee neere: But Lord when I am at my daily businesse and labour, when I eate or drinke: when I am in my best temperature and health, in my chiefest yeeres, at all times, and in all places, giue mee grace to thinke that death standeth at my elbow, alwaies ready to strike me, that I sleepe not in sin and securitie, till the time sodainely come of my departure, and so be taken vnprouided, and perish without repentance. Oh Lord, who can perswade himself to liue long and see many dates

espe-

eſpecially in dangerous and contagious times of ſickneſſe, ſeeing ſo manie examples daily to put vs in minde of health. For in the moſt temperate time of health, ſome at their mothers pappes (by humane iudgement likely to liue long) ſuddainely giue vp the Ghoſt; ſome in their youth, ſome in middle yeeres, yea and when graueſt experience abounderh, are ſuddainely called away, and are no more ſeen. All which notwithſtanding (O Lord) ſuch is the blindneſſe of our nature, that wee thinke this world a continuall being for vs, and couet euen with greedineſſe to ſee many dayes, where we heape ſinne vpon ſin, to the ouerburdening of our poore ſoules, ſeldome or not at al thinking to die. But grant my moſt ſweet Lord, that as I deſire to liue, ſo I may haue a great deſire to liue well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the manſion of my heart: and when it ſhall approach neere vnto me, I fly not from it, but may go forth with ioy to meet the ſame, conſidering that it is a meane to end my cares, and to begin my ioies: It is the finiſhing of ſorrow, & an entrance into bliſſe, which made

made thy seruant Paul to say, That he desired to bee deliuered from the burthen of this life, and to bee with thee, where is nothing but ioy vnspeakeable; and contrarie, heere on earth, nothing but care and woe, which mooued thy seruant Iob to call this life a warfare, and this world a wilderneſſe, where is nothing but conflicts betweene the flesh and the spirit, daily increase of sinne, and continuall care of vanities. Oh God giue vs carefull hearts to loue thee; while wee liue heere, giue vs continuall feare, vnfayned zeale, perfect faith, and godly care to doe good to all men, and earnest desire to come vnto thee, who art the end of all trouble and labour, and the beginning of ease; the ende of strife and the beginning of peace: the end of all misery, and the beginning of al blisse: the end of death and the beginning of life, whereunto sweet Lord grant that with vnfained desire, wee may faithfully endeuour our selues to come, where thy Sonne is gone before to direct vs the waie, and where thou sittest to iudge according vnto euerie mans deserts, making all those that thou findest with the lampe of true Faith burning in

their hearts, partakers of the euerla-ſting ioyes thereof. In number of whom. Oh ſweete Lord accept mee here, and cleanſe me from al my ſinnes, that I may appeare among them in the world to come, through the ſame Jeſus Chriſt our Lord; in whoſe name I commend my ſelfe vnto thy hands, to liue for euer in thee ſweete God Amen.

O Lord increaſe our faith.

A ſhort Prayer to be mindfull and readie to die.

Oh God, in whoſe hands conſiſteth the life of al mankind, for thy Son Jeſus Chriſts ſake, vouchſafe to giue me grace, to ſet before mine eyes (as a moſt certaine mark whereto this fraile body of mine muſt tend it ſelfe) the image of that, which is to the faithfull, the end of paine and the be-ginning of pleaſure; the end of miſerie, and beginning of bliſſe: but to the ſe-cure and careleſſe, the end of their plea-ſures and beginning of eternall paines: and vouchſafe (good Lord) earneſt de-ſire of ſeruing thee, and leading my life according vnto thy will: that when-

whensoeuer it pleaseth thee to call me, not being (through feare) stricken with doubt of condemnation, but euen at the last gaspe, through vnfained faith in Iesus Christ, may take and haue taste of eternall saluation; that death be not terrible vnto me, but rather when it commeth, I may with ioy receiue the same, in the name of Iesus Christ, mine onely Sauiour and Redeemer. Amen.

O Lord increase our faith.

A short Prayer for all men, at all times necessarie.

Pray thou in faith for each degree,
As God by Iames *commandeth thee:*
So shalt thou prosper in thy waies,
And liue forth manie and happy daies.

THis Praier following is for the prosperous estate of all men in generall, and hath manie necessarie branches, verie fit to bee often vsed of Christians; wherein, they pray not onely for themselues, but they craue things necessarie, as well for them that are absent, as present, yea for all men; a thing most com-

mendable and godly. And therefore S. *Iames* willeth vs to pray one for another that we may be heard of God: for the prayer of the righteous auaileth much. Loue thy neighbour as thy ſelfe, ſaith ſaint *Paul*, and pray inſtantly for al men. Whereby wee ſee, that it is not enough for vs, neither are wee diſcharged, praying only for our ſelues, but we muſt pray for al men. Wherein is alſo included a commandement to pray for our enemies, that God wil bleſſe them with ſpiritual bleſſings, whereby they may become conformable to his wil, & ſo decline from their pretended euils againſt vs: but we ſhould eſpecially pray for al Chriſtians.

The Praier.

O Almightie God the Father of all that beleeue in in thee, haue mercie vpon vs, who moſt miſerably haue offended thee. Remember not our offences, nor puniſh vs according to the multitude of our ſinnes. Pardon vs, and ſpare vs good Lord whom thou haſt redeemed with the bloud of thy Sonne: Direct all our cogita-

cogitations and actions, that wee giue none occasion of thine anger towards vs: for euer mercifully saue and defend vs from sinne and all manner of mischiefe, from the crafts and assaults of Satan, from thy displeasure and eternall damnation. Good Lord for thy mercies sake, deliuer vs from darknesse and misbeliefe, from hautinesse of minde, from malice, enuy, hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Saue vs from plague and pestilence, from extreame hunger and famine, from sudden death from heresie and false doctrine, and grant vs alwaies will and ableneſſe to fulfill all thy most godlie commaundements, with a cleane and vpright heart.

Be present with vs (good Lord) in all our troubles, vexation of mind, and at the houre of our departure hence. And for thy meer mercies sake, be thou fauourable vnto vs in the daie when wee must giue account of our life past, that we be not rewarded according to our deserts: but by the merits of thy Sonne Iesus Christ, may enioy eternall saluation. Oh most mercifull and euerliuing God, I most miserable and

moſt wꝛetched ſinner here humbly pꝛoſtrating my ſelfe beforꝛe thee, beſeech thee to liſten to my petitions. Graunt vnto thy vniuerſall Church godly and deuout Pꝛeachers of thy wozd and Goſpell; that it may daily increaſe in vertuous and godly gouernment, growing and pꝛoceeding from faith to faith, truely knowing thee, and vnfainedly ſeruing thee. Grant vnto thy ſeruant Iames our King, true vnderſtanding of thy will, and vnto his Counſell knowledge, and wiſedome; that vnder him, foꝛ him, and in thy name they may eſtabliſh good lawes, ſtatutes and oꝛdinances, foꝛ our good and godly gouernment: and vnto all thy people grace, continually to fulfill the ſame. Bee thou (good Loꝛd) his defender in all aſſaults of his enemies, and ſo rule his heart in thy faith, feare, and loue that he may alwaies ſeeke to aduance thine honour and glozie, deface ſuperſtition errour, and falſe religion, and euer bee able to vanquiſh and ouercome ſuch as riſe vp againſt him, oꝛ ſeeke the contrarie. Lighten the hearts of all Biſhoppes, Miniſters, and Paſtoꝛs of thy Church with right vnderſtanding, and ſincere knowledge of thy wozd, that they may

not

not onely in speech, and doctrine, but also by their conuersation & life, soundly and sincerely vtter the same, and cause the same to bee taught and published to the true edification of thy people. O Lord, let not such as are put in authoritie to see the due execution of thy lawes, be slow, negligent, or ignorant therein: but indued with grace wisedome, vnderstanding, and boldnes may execute iustice and maintain thy truth, without affection, fauour or respect of persons Vouchsafe to indue vs all with continuall vnfained good will one toward another, that we may liue all the daies of our life in vnity, peace, and godly agreement, pleasing thee, by liuing according to the rule of thy blessed commandements. Grant vs (O Lord) feruent desire to bee where thy word and Gospel is preached & taught and indue vs with thy grace to heare and beare away, and not only to heare and beare awaie, but to exercise the same in our cõuersation, that the truth of thy Gospel, which is the fruit of thy holy Spirit, may daily increase in vs. And call home all wandring soules which are carried into blindnes by the subtilty and procurements of Satan and his wicked ministers, following

ſtrange gods, and worſhipping that, that cannot auaile in their diſtreſſe, giue them (oh Lord) repenting hearts conuerting the ſoule. Shew them thy true light, that they ſeeing it (though a far off) may by little and little attain vnto the perfect inioying of the ſame. Strengthen all them that haue taken hold of thee by true faith and pure religion, that they fall not from thence by the deceiueable ſhews of any counterfaite ſect. Comfort thoſe that are weak, and lift vp thoſe that are down, that they by thee, and thou by them, maiſt beat downe, and keepe Satan vnder our feet. Vouchſafe good Lord, to giue ſuccour, help, and comfort, to al ſuch as are in anie kinde of affliction, danger, neceſſitie or tribulation. Preſerue and keep ſafe all ſuch as labour or trauell by ſea or land, for the benefit of our Common-weale. Strengthen all women with childe, and ſend them good deliuerance. Comfort all them that are ſicke and giue them either patience to beare it, or mitigate their griefe. Giue health and nouriſhment to all young children, and graunt them grace to goe forward in nurture and knowledge of thy will. Lord wee beſeech thee to ſhew compaſſion vpon all

such as suffer imprisonment, and giue them deliuerance at thy good pleasure. Prouide (good Lord) for such poore children as are fatherlesse or helplesse: consider the cause of all widowes, and be helpfull to them in their distresses. Lord haue mercy vpon all men; forgiue our enemies, and such as persecute vs: and if it please thee, turne their hearts. Fructifie those things on earth which thou hast appointed for our vse: and so increase the same, that wee may enioy the fruits thereof, with sufficiency for our necessities, in time conuenient. And vouchsafe to giue vs grace, to fall downe vpon the knees of our hearts with vnfained repentance of our sinnes, that wee may obtaine, at thy mercifull hands, pardon for our offences, negligences and ignorances; and vouchsafe to indue vs with thy holy spirit that wee may go forward in daily amendment of our liues, and gouerne the same according to thy will, vnto our liues end Amen.

O Lord increase our faith.

A Prayer for the true obſeruation of the Commandements of the LORD.

Pray that thou maiſt fulfill the will,
Of him whoſe hand defends thee ſtill:
And thoſe precepts forget thou not,
Which Moſes for thy ſafety wrot.

BLeſſed is the man (as ſaith *Dauid*) that delighteth in the law of the Lord and meditateth therein day and night, hee ſhall be bleſſed in his goods, in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwiſe, hee that declineth from his commandements, and neglecteth them, ſhall be accurſed in all his wayes, and nothing ſhall proſper with him, although for a time it flouriſh in ſhew, the end of the ſame will be euil. And therfore *Dauid* in his praiers (conſidering his owne infirmity) beſought the Lord to inſtruct him in his commandements, ſaying, Make me O God to vnderſtand thy lawes, & I will meditate vpon all thy wondrous works: yea his delight was in the commandements

of

of God. And *Salomon* saith, That hee that turneth away his eares from heaing the law, his praier shall be abhominable. For it is the will of God, that we should keepe his Commandements. Pray therefore that God will stirre vp in you an vnfained zeale in all your doings and enterprises to obserue the law of the Lord: which, none without the especiall helpe of the spirit of God, can doe: pray therefore for the aide of the holy Ghost, to doe the will of God. But we may not thinke, that wee can performe the law of God so soundly, as nothing shall be found amisse in our doings though we be neuer so precise; for then we deceiue our selues. For we are all sinners, and therefore what we want in performance of the will of GOD, Christ is ready with his merits to answer for vs. Yet may we not be therfore dissolute, and careless, but studious in the commandements of God: and for that to performe them to the vttermost, we be vnable, wee must craue Gods assistance to doe it as farre forth as possible we may.

The

The Prayer.

O Thy almightie Iehouah, God of heauen and earth, who haſt promiſed thy ſelfe euen from the beginning, to be our Lord and our God, our ſhield, and our fortreſſe, our buckler and defence, our caſtle and refuge: who haſt brought vs with a mightie and ſtrong hand, with an outſtretched arme, out of the land wherein we were ſtrangers, wherein we liued in bondage, vnder the yoke and tirranny of Antichriſt and Satan into the land that floweth with the milk & hony of true religion, wherewith thou feedeſt the ſoules of thy faithfull ones, to their vnſpeakable comfort: Graunt that as through thy meere mercy and loue that vouchſafeſt to bring vs into this world, and frame vs to thine owne image and likeneſſe, ſo we may account thee as our onely God, worſhipping none other beſide thee, making to our ſelues none image of anie likeneſſe, either of things aboue, or things beneath, nor to ſeeke helpe at the hands of any (as a GOD) beſide thee: who, as by thy mightie power thou broughteſt the children of Iſrael out

out of Ægypt, by the hands of Moses and Aaron, where they were in bondage, where they were continually oppressed with sundrie kinds of vexations both of bodie and minde: So thou hast vouchsaked to bring vs, and to deliuer vs from a greater bondage, seruitude and slauerie, euen from the power of Sathan, vnder whose tyrannie we rested, and now escaped not by any other policie, strength or power, but by the blood-shedding of thine onely Sonne Iesus Christ, who tooke vpon him the death of the crosse for our sakes, to bring vs from darkenesse (wherein we walked according to the will of the flesh) vnto the true knowledge of thee againe; and to redeeme vs out of the bondage of sinne into the land of righteousnesse; from blinde ignorance to the bright shining day starre of thy heauenly will, who art not onely a most louing and gentle Father, but also a most sharpe punisher, and reuenger, who art not onely desirous that wee should come vnto thee, but art also most zealous ouer vs, least wee should seeke or follow anie other gods besides thee. Yea in all our afflictions and troubles, thou wilt that we seeke only vnto thee, and being

being relieued, to attribute the onely meane thereof vnto thy selfe: whereby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truly take hold of thee, as their only God: and againe, threatnest vengeance vpon thi third & fourth generation of them that hate thee, and follow strange gods, neglecting thy Commandements. O sweet God, vouchsafe that wee neuer put our feete towards aine strange gods, appeare their help neuer so likely or plentifull: but that it may both now and euer, continue in our hearts, to confesse both in word and conuersation, that there is none other God beside thee who art a most gracious and louing father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, & vouchsafe to direct vs in all our doings, cogitations, and words, as we may alwaies and in all things, fulfill thy wil, without taking thy holy and most glorious name in vaine, by blasphemous speeches dishonouring the same. Keepe vs most louing father, not onely from the most detestable sin of periurie, whereby thy holy name is often defaced, and as it were troden vnder foot, as in making it the author of abomina=

ominable falshoods and lies: but from all friuolous and vaine oathes, which (to the great griefe of thy children, and dishonour of thy name) are most vncomely in the mouthes of such as vnreuerently and rashly vse it, euen in common speeches, without ante vrgent cause: whereby they fall into the most hainous sinne of taking thy most glorious name in vaine. Oh Lord forgiue vs, and graunt that wee may vse such a reuerent manner and godly order, in triall of matters in controuersie, as we may be alwaies true hallowers, and not abusers of thy name therein. And forasmuch as thou within sixe dayes didest finish all things in the beginning, and in the seuenth day didst rest from the same labour, commending vs to obserue the sanctification of the same forsuer, and to rest from all labours, traucls, and worldly businesse: and not onely our selues, but all other whom thou hast committed vnto our charge, as Seruants, Oxen, Asses, and such like: Grant that we may not only lay aside all worldly cares and businesse on the Sabbaoth day, resting our wearied members, but may in all things sanctifie and keep it holy, with

godly

godly exerciſes, diuine prayers, and heauenly meditations, with carefull and diligent regard to the auoiding of all wanton paſtimes, fooliſh and vncomely exerciſes, and vnlawfull practiſes, whereby oftentimes, the affection being moued to impatience, poureth forth choler, to the diſhonouring of thee. Let our converſation be altogether modeſt, mortifying our owne deſires, wholly applying our ſelues not onely on the Sabboth day, but all the weeke, yea all our whole life, to the ſeruice of thee to the honouring and glorifying of thy name, to the benefite of our ſoules, profit of our neighbours, and due reuerence to our Parents, whome thou haſt commanded vs to honour, loue and obey, as the inſtruments of our beginning, thou being the workeman. Grant Lord, that wee truely and vnfainedly reuerence them as thou willeſt wee ſhould, that we may long continue vpon the earth, not in the number of careles and diſobedient children, in whom reſteth no thankefulneſſe for ſo great benefites had and receiued at the hand of their Parents, from whom thou haſt ſayd thou wilt withhold thy bleſſings, and altogether depriue them of their li-

bertie,

berty of liuing. Wnt grant that wee may so order our selues by thy grace, both to them and other our superiours, that we may receiue at thy hands manie good gifts and length of daies here according to thy promise in Christ.

Let it likewise please thee, O Lord, for to continue thy blessings in, & vpon vs, that it may goe well with vs all the daies of our liues. Take from vs, sweet Lord, all desire of reuenge, all rancour, malice and hatred, lest the diuell (who readily stands to pricke vs forward to a desperate minde) procure vs to slay the innocent. Wee beseech thee Lord, let not at any time such euil imaginations enter into our harts, lest we giuing our selues ouer thereunto) loose the raines of our naturall disposition, which is so inclined to wrath, that vnlesse the strength thereof bee subdued, or the venemous sting thereof pluckt out by vertue of thy holy spirit, it prouoketh vs to waite opportunitie, to wreake our malice with violence vpon such as by small occasions haue offended vs: yea and by little and little breake out into the flame of deadly hatred, and to seek to destroy the innocent.

Oh Lord forbid it, and keep vs from the

the most pernitious sinne of adulterie, which beeing so odious in thy sight, thou causedst to fall in one day for the same 23000. but indue vs with thine holy Spirit, that wee may keepe our bodies cleane and vndefiled members of thee, and indued with perfect charity may abandon all occasions that may procure vs to offend thee, retaining a godly behauiour, which thou dearely louest, and expell euill concupiscence, which thou most abhorrest.

Oh merciful God vouchsafe to keep vs from taking ame thing by indirect meanes from any man whom we ought to loue as our selues. The desire whereof, good Lord, proceedeth often by scarcitie and want, by pouertie and neede, which indeed thou art able and willing to relieue, without ame such vnlawful meanes. And therfore I beseech thee to grant vs a sufficient and necessarie portion, or else constancy and vnfained hope in thee, to bee relieued in thy good time, and vtterly to detest the horrible sinne of stealing: for thou hast promised neither to fail vs, nor forsake vs, calling faithfully vpō thee in time of our necessity. And as we ought to beware of taking any thing from others by stealth: So likewise vouch-

safe

sake (when any occasion serueth, or matter forceth, to beare witnes of the truth in any controuersie) to grant vs heedfull mindes, to depose and testifie that which is trueth, according to our knowledge, without anie respect either of abilitie, friendship, or fauour of the one, or the enuy, malice, or peruersitie of the other. And graunt that wee raise no false accusation or slaunder vpon anie man: considering that the same fault whereof we wrongfully accuse another, shall bee imputed great vnto our selues: but that wee may keepe our mouthes from speaking any thing hurtfull vnto others, and shewe our selues helpefull, both in word and deede: and like good men muse and meditate aforehand, what wee ought to speake, not letting the bridle of our lippes loose, to babble out that which first commeth into our mindes, and that we may content our selues with our estate, whatsoeuer thou sendest, without an vngodly desire of anything that belongeth vnto our neighbours. And grant vs by thine especiall grace, euermore truely to obserue, and faithfully to fulfill all thy most godly Commaundements, in the name and for the sake of thy Son

Iesus

Jeſus Chriſt. In whoſe name, aſwel for grace to keepe thy lawes, as alſo for all neceſſaries for bodie and ſoule, I heartily beſeech thee by that forme of praier which he hath ſet downe vnto vs in theſe words:

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this daie our daily bread, and forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill; for thine is the kingdome, the power and the glorie for euer and euer. Amen.

O Lord increaſe our faith.

A ſhort Praier to fulfil the Commandements.

FOraſmuch, Oh God of all wiſedome and mercie, as thou for our direction and good liuing, haſt by the hands of thy Prophet (ſet downe and preſcribed vnto vs, godly inſtitutions for vs to follow, promiſing to bleſſe them that keepe the ſame, and to puniſh the breakers threof, I moſt humbly pray thee

to

to vouchsafe vs not only diligent care and daily indeuour, but withall thine especiall and sauing grace to fulfill all thy Lawes according to thy most holy and blessed will in all things, through Iesus Christ. Amen.

O Lord increase our faith.

A Praier for the true ordering of worldly riches, very necessarie for such as God hath indued with the wealth of this world.

Euen as thy wealth increaseth, so
Pray that thou maist it well bestow:
For they that haue their wealth at will,
Are plagued worst (vsing it ill.)

OVr Lord and Sauiour Iesus Christ the fountaine of all libertie, giueth an hundred folde in this life, and life euerlasting in the world to come, to all such as for his sake renounce all worldly goods vnfainedly, to followe him; commanding vs to bee ready to giue and glad to distribute to the necessity of others, and that not vaine-gloriously. For hee saith in the seuenth of Mathew, that the left hand should not know

Jeſus Chriſt. In whoſe name, aſwel for grace to keepe thy lawes, as alſo for all neceſſaries for bodie and ſoule, I heartily beſeech thee by that forme of praier which he hath ſet downe vnto vs in theſe words:

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this daie our daily bread, and forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill; for thine is the kingdome, the power and the glorie for euer and euer. Amen.

O Lord increaſe our faith.

A ſhort Praier to fulfil the Commandements.

FOraſmuch, Oh God of all wiſedome and mercie, as thou for our direction and good liuing, haſt by the hands of thy Prophet (ſet downe and preſcribed vnto vs, godly inſtitutions for vs to follow, promiſing to bleſſe them that keepe the ſame, and to puniſh the breakers thereof, I moſt humbly pray thee

to

to vouchsafe vs not only diligent care and daily indeuour, but withall thine especiall and sauing grace to fulfill all thy Lawes according to thy most holy and blessed will in all things, through Iesus Christ. Amen.

O Lord increase our faith.

A Praier for the true ordering of worldly riches, very necessarie for such as God hath indued with the wealth of this world.

Euen as thy wealth increaseth, so
Pray that thou maist it well bestow:
For they that haue their wealth at will,
Are plagued worst (vsing it ill.)

OVr Lord and Sauiour Iesus Christ the fountaine of all libertie, giueth an hundred folde in this life, and life euerlasting in the world to come, to all such as for his sake renounce all worldly goods vnfainedly, to followe him; commanding vs to bee ready to giue and glad to distribute to the necessity of others, and that not vaine-gloriously. For hee saith in the seuenth of Mathew, that the left hand should not know

know what the right hand giueth. But giue, and it ſhall be giuen thee: and miniſter vnto the holy ones of God, and it ſhal be rewarded thee. Break thy bread vnto the hungry, giue drinke vnto the thirſtie, &c. And take heede that when thou giueſt, it be for Gods ſake, who hath giuen thee ſtore, to the ende that thou ſhouldeſt extend thy liberality, to the relief of the neceſsity of the Saints, neither grudgingly nor by compulſion, nor for praiſe or vainēglory; but, with modeſty & zeale, concealing thy good deeds, and thy heauenly father ſhall reward thee openly. Couet not to be rich, leaſt thou fal into temptations, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction. For the deſire of money is the roote of al euil, cauſing men to fal from faith, and to pearce themſelues with many ſorrowes. Therefore while wee haue time let vs doe good to all men, and chiefly to thoſe that are of the houſehold of faith. Be doers of the vvorde, and not hearers onely, deceiuing your ſelues. Truſt not in vncertaine riches, but in the liuing God: whoſe hands preſerue the poore as well as the rich, not reſpecting the perſon of the one, more then of the other; hee regardeth

and

and carefully prouideth for the needie and those that are in necessitie that trust faithfully in him, and sendeth the rich emptie away at the last. Therefore to doe good and to distribute, forget not: For with such sacrifices God is pleased.

The Prayer.

O bountifull God, and most mercifull Father, I thank thee, for that, although I came into the world naked, bringing with mee not so much as one ragge to couer this filthie and weake body of mine, wanting sustenance and foode, (without the which sweet Lord,) life cannot indure: I haue receiued the same at thy merciful hand and that most largely: the one to couer and keepe my naked members from shame, from parching heate in the Summer, and extreame colde in the Winter, and the other to feede and nourish mee, inasmuch as I haue bene neither of these extremities fainted or decayed to this day. I haue not continued in nakednesse, wherein I was borne, but in warme and necessarie cloathing; not in hunger, but in

in fulneſſe not in ſcarcitie, but in abundance, & ſufficiency of all things not in want, but in wealth; not in labour, but in eaſe, not amongſt the loweſt, but with that higheſt: which bleſſings of thine, O Lord, I confeſſe were not gotten by mine owne induſtrie and paines, nor by mine owne policie or wiſedome, nor beſtowed on mee for mine owne ſake or deſerts, who am borne to ſinne but were ſent from thee as thine owne free bleſſings farre paſſing the capacitie of man to comprehend, by labour to get, or policie to purchaſe: but onely by thy bleſſed prouidence, ſetting thy helpefull hand vnto the godly induſtrie of ſuch as by their honeſt vocation and iuſt trauell, ſhall endeuour to gather the ſame, which is thine onely and bountifull gift: as alſo where thou giueſt and bleſſeſt thy children with the inheritaunce of their parents is thine vnſpeakable bleſſing. And therfore grant, ſweet Lord, that as thou haſt freely beſtowed theſe thy gifts vppon mee without any deſertes of mine, ſo graunt that I may duelie conſider the mutabilitie, the ſlippery holde, and vnconſtancie thereof, and with ſuch feare and reuerence vſe

them

them as the feare of alteration doe not load and encumber my mind with such vngodly cares, as diuse worldlings seldome to rest, without some doubt and perturbation of minde, breeding within them diuers great inconueniences, as haughtinesse of minde, contemning others of inferior conditions, with a grudging disdaine of them in respect of themselues, puffing vp their hearts with arrogancie, vaine glory, excesse, gluttonie, and finally leading them into all kinds of vices, making them euen to forget themselues and thee, being led by the indirect rule of their owne proper nature which is altogether contrary to thy wil. But forasmuch as these our worldly riches do tend either to the winning or losing of thy fauour and loue, and thy loue is the end of our happinesse, grant vnto mee and all men thy grace and assistance in bestowing, ordering and occupying these terrestriall things, that neither the loue of worldly commendation, nor praise of men make me prodigall in spending them, nor couetousnesse draw mee to hoord and lay them vp for to canker and rust, and where it may bee taken away with theeues,

but as I haue plenty, ſo I may bee liberall, diſtributing according to the proportion thereof, vnto the neceſſity of others, as the cauſe of their neede, and mine ability ſhall require. And as it pleaſeth thee to increaſe our ſtore ſo make vs more and more thankfull, and more ready to giue, enduing vs with the more humilitie, gentleneſſe, and pittie, that we may ſtretch foorth our hands with glad hearts, to helpe the helpleſſe, to feede the hungrie, to cloath the naked, to comfort the comfortleſſe, that theſe thy moſt bountifull gifts bee not beſtowed vpon vs in vaine. That wee be not in any caſe like the rich man, ſpoken of in thy holy Goſpell, turning our eyes from the begging cries of poore Lazarus; but may willingly impart ſuch things both of our table and ſtore, as it hath pleaſed thee to beſtow on vs vnto the neceſſity of the poore: take from vs all hardneſſe of heart, and extreame dealing towards ſuch as by any light offence haue diſpleaſed vs: conſidering that we are our ſelues, as the loweſt and meaneſt, and weakeſt, and not to diſdaine the ſimpleſt, alwaies waighing our beginning, and our pre-

present estate, how it may please thee to alter it: and what may befall vnto vs before, or in the end, as also to bee mindfull of such as are of lower estate and calling, yea of the worst and poorest, and doe for them the best we may, and as occasion shall require, without ouercharging any, that for their releefe seeke any thing at our hands, that in the end wee may bee found good and faithfull stewards of that Talent, which thou hast put vs in trust withall heere.

Oh Lord make me willing to forgiue them that offend me, acknowledging my selfe a thousand waies more offensible vnto thy Maiesty. Pardon mee, Oh GOD, of mercy, and giue mee grace to mend mine euill and corrupt life, and let me not by mispending and abusing thy gifts heere, make forfeiture of so precious a dwelling place. As thou through the bloodsheeding of thy Sonne Jesus Christ hath vouchsafed to all such as shew themselues faithfull stewards of thy Talents here. Make me to consider (good Lord) the vanities of this wretched world, and giue mee thy grace daily to contemplate, & in faith to beehold the faireneſſe, beautie,

and certainty of thy heauenly kingdome, that I may daily grow in hatred and contempt of this vaile of miſerie, and the vaine pleaſures there, and be ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continually chargeth me withall.

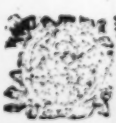
Oh almightie and mercifull God, giuer of all good things, and the taker of them away againe at thy good pleaſure, make me in proſperitie, alwaies thankfull: and if thou viſit mee with pouerty, endue mee with perfect patience, that the delight of the one, lull me not a ſleep in the cradle of ſecurity, nor the heauineſſe and griefe of the other waken me with the dangerous darts of deſpaire. Strengthen mee, good Lord, for thy Son Jeſus Chriſts ſake, and helpe mee in this my great account which I haue to yeelde at my laſt and finall Audit, which I am to make before thee, the high Steward of my ſoule, when and where there ſhall be nothing left vndiſcharged, but ſhall bee forced to account receits and actions, which I little thinke on now, and procured euen then to be parcell of that whereof thou madeſt me ſteward heere.

Grant

Grant therfore, gracious Lord, that I may not bestowe my talent onely to mine owne vse and behoofe, but to the furtherance & helpe of them that stand in neede thereof. That in the end thou mayst with this comfortable saying receiue mee: O thou faithfull seruant, seeing thou hast beene faithfull ouer a little, I will make thee steward ouer a great deale: euen partaker of that place which thy Sonne hath purchased. In hope whereof I doe wholly yeeld and commend my selfe, and all that I haue vnto thy hand, praying thee to direct me by thy grace and wisdome, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ to whom with thee and the holy Ghost, bee continuall laud and praise, for euer and euer. Amen.

O Lord increase our faith.

A short Prayer to vse wealth as we ought.



Thy God almightie, the giuer of all good things, the only stay of mankind, their guide and comforter; giue grace vnto mee thy seruant, that as thou hast blessed my store, & increased my wealth

inſomuch as I haue not onely that which may ſuffice mine owne neceſſary want, but haue alſo ſufficient to relieue others in neede: driue from my heart all naturall deſire of more, and giue me a will to diſtribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked, and doe all things elſe which thou requireſt of them on whom thou beſtoweſt thy bleſſings, to the furtherance of godlineſſe, and not to liue to my ſelfe, and for my ſelfe only, but to the help of all that want my furtherance, that laying vp a good foundation, in the end I may leaue the world willingly, & purchaſe through Ieſus Chriſt, thy kingdome eternally: which for his ſake grant vs ſweet God. Amen.

O Lord increaſe our faith.

A Prayer to be ſayd of a woman with child.

As Eue *thy Grandame cauſd thy thrall:*
Pray to the Lord eaſe it be ſhall:
For as by Eue *thy thraldome came,*
Chriſt Ieſus ſince did eaſe the ſame.

PRay that GOD may mittigate the paines of your trauell, which by rea-

ſon

ſon of the tranſgreſſion of your Grandmother *Eue*, God hath pronounced to be great, ſaying vnto you all: In ſorrow you ſhall bring forth your children. And you daily ſee that the extremities thereof doe often end the daies of many: who before the houre of their trauell were healthfull and ſtrong: wherefore I thinke it a part of great wiſdome to prepare & addreſſe your ſelues againſt the houre, as againſt the time of death; for without the merciſull helpe and fauour of almighty God, you cannot eſcape death. But God is both mightie and merciſull, hee can and will deliuer you luckely if you ſerue him truely: wherefore I wiſh that as many as are in that caſe, doe betake them humbly on their knees to Gods will in hearty praier for his aide, without whoſe outſtretched arme, no womans helpe can bee auaileable in that behalfe: pray therefore, pray that God of his tender mercy will vouchſafe you an houre, wherein you may happily be deliuered, and be made ioiſull mothers: God is the beſt midwife, the beſt nurſe, and the moſt comfortable guide of all them that depend vpon him in their trauell.

The Prayer.

O Mercifull God, and omnipotent Father, and Creator of all things, who in the beginning haddeſt placed mankind in moſt vnſpeakable happines, where they ſhould haue continued had not our firſt parents broke thy precept & wil, wherby they procured thine indignation againſt themſelues and their poſterity for euer, that the earth for their ſakes was accurſed, denying things neceſſary for their vſe, without their great labour, induſtry, pains, and ſweat of body: and vnto vs the daughters of Eue, for her tranſgreſſion, thou had adiudged moſt grieuous pains and torments of body in the trauel of childbirth ſaying: That in ſorrow & great pains we ſhould bring forth our fruit: a heauy ſentence thou knoweſt it is (oh Lord) and we feele it to take ſharpe effect in vs. But ſweet Lord, for aſmuch as thou art mightie, and bringeſt all things to paſſe, according to thy good pleaſure, and ſheweſt thy ſelfe in nothing more omnipotēt, then in the conceiuing, forming and bringing mankind into this world, which (although it were in the beginning ordained moſt

eaſie

easie) yet by the subtiltie of our continuall enemy Satan, in causing our first Parents to transgresse thy commandement and to breake thy will by tasting the forbidden fruit, it is now most painfull, grieuous and perilous: insomuch (Oh sweet Lord) as without thine especiall grace, fauour and mercie, it is altogether impossible for vs, a weake sexe, fraile women, to beare and abide the same: our imperfection and feebleneſſe is such, as of our selues we are not able to endure the least of all the pangues and sorrowes that do accompany this kind of trauell, Wherefore (sweete Lord) my humble and hearty desire vnto thy maiestie is, for Iesus Christs sake, that thou wouldest vouchsafe to extend vnto me, and to all women in this my like case, thy mercy and louing fauour to mittigate the pangues thereof that we may bee able patiently to endure and continue the pangues of our trauell at the houre appointed. And make that easie and light vnto vs, which our deserts haue made burdensom and heauy; make that sweete, which our owne deserts haue made sower, that the burthen wherewith I am now loaden may graciously be deliuered from my weak bod-

Send vs all (good Lord) happy deliuerance, that we may be made ioyfull mothers. And vouchsafe vnto me, and to al that haue conceiued, and be with childe strength to bring forth that which thy omnipotency hath so wonderfully wrought in vs. Bee present with vs in our troubles, (oh Lord) help vs most merciful God, and mightily deliuer vs, let thy power, might and loue be no lesse manifest in the deliuery, then in the forming of thy creature, that being through thy goodnes made glad and ioyfull mothers, wee may obtaine our perfect strength againe, and liue to praise and please thee for euermore. Amen.

O Lord increase our faith.

A short and most necessarie Prayer, alwaies to be sayd of one with childe.

O Thy Lord whose goodnes wee haue offended, and deserued infinite plagues, look vpon me and pardon me, lay aside thy iustice, and shew thy mercie, let me inioy the benefit of thy helping hand, and not feele the weight of thy heauy hand. Fauourablie lighten me of this heauy burthen: in thy good

good and gracious time, and in the houre and inſtance of my deliuery, be preſent with me (Lord) and tender my ſafety, through Jeſus Chriſt.

O Lord increaſe our faith.

A thankſgiuing to God after the deliuery, to be ſaid of the women, that are preſent.

As God hath now deliuered thee,
So well thy praiſe deſerueth he:
For if he had not ſtood thy friend,
Theſe pangs had brought thee to thine end.

FOraſmuch as it hath pleaſed Almighty GOD of his great goodneſſe to giue thee good deliuerance and to rid thee from the great paines and perill wherewith thou wert euen now afflicted, fall downe humbly, and proſtrate thy ſelfe in heart with all that are preſent, giuing no leſſe vnfeined thanks vnto his omnipotent maieſty, for his holy helpe in ſauing thee, then thou diddeſt or oughteſt to pray for his aid, and happily to deliuer thee: and let not the ioy or glad tidings of a ſon, or daughter borne into the world, or the departure of them ſo much poſſeſſe thy heart with ioy or heauines, but that it may be alwaies ready to giue praiſe to God for thy

Send vs all (good Lord) happy deliuerance, that we may be made ioyfull mothers. And vouchſafe vnto me, and to al that haue conceiued, and be with childe ſtrength to bring forth that which thy omnipotency hath ſo wonderfully wrought in vs. Wee preſent with vs in our troubles, (oh Lord) help vs moſt merciful God, and mightily deliuer vs, let thy power, might and loue be no leſſe manifeſt in the deliuery, then in the forming of thy creature, that being through thy goodnes made glad and ioyfull mothers, wee may obtaine our perfect ſtrength againe, and liue to praiſe and pleaſe thee for euermore. Amen.

O Lord increaſe our faith.

A ſhort and moſt neceſſarie Prayer, alwaies to be ſayd of one with childe.

O Lord whoſe goodnes wee haue offended, and deſerued infinite plagues, look vpon me and pardon me, lay aſide thy iuſtice, and ſhew thy mercie, let me inioy the benefit of thy helping hand, and not feele the weight of thy heauy hand. Fauourablie lighten me of this heauy burthen: in thy good

good and gracious time, and in the houre and instance of my deliuery, be present with me (Lord) and tender my safety, through Iesus Christ.

O Lord increase our faith.

A thanksgiuing to God after the deliuery, to be said of the women, that are present.

As God hath now deliuered thee,
So well thy praise deserueth he:
For if he had not stood thy friend,
These pangs had brought thee to thine end.

FOrasmuch as it hath pleased Almighty GOD of his great goodnesse to giue thee good deliuerance and to rid thee from the great paines and perill wherewith thou wert euen now afflicted, fall downe humbly, and prostrate thy selfe in heart with all that are present, giuing no lesse vnfeined thanks vnto his omnipotent maiesty, for his holy helpe in sauing thee, then thou diddest or oughtest to pray for his aid, and happily to deliuer thee: and let not the ioy or glad tidings of a son, or daughter borne into the world, or the departure of them so much possesse thy heart with ioy or heauines, but that it may be alwaies ready to giue praise to God for thy

thy ſafe deliuery: Learne of Hanna, who being deliuered of a Son, gaue hearty thanks to God. And thinke not that (the extreame plunges of the very birth being paſt) thou art preſently acquited of all dangers: for the weakenes, frailty, & rawnes of your health, is many daies after, great. And therefore whatſoeuer thou be (tendring thine owne ſafety) praiſe God continually, praying for ſtrength, and he will giue it thee, for vnthankfulnes is a meane to purchaſe (inſteed of Gods fauour) his indignation to puniſh thee anew: praiſe the Lord with thanks, it is a ſacrifice acceptable vnto him. And think not thy ſelfe diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſly conceiued, and happily bin deliuered.

The Prayer.

O Almighty and mercifull God, the onely ayd, ſtay and comfort of all thoſe that truſt in thee, the principall helpe of them that feare thee; we giue thee moſt humble, hearty, and vnfained thankes, for that thou haſt vouchſafed to deliuer this woman thy ſeruant, from the great paines and trauel of childbirth, which are ſo great

ſo

so grieuous, and so dangerous, that euen by thine own words they are said to be most grieuous. Insomuch (sweet Lord) as whensoeuer thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans paine in trauell.

Therefore we confesse and acknowledge that we in behalfe of this our sister, are so much the more bound vnto thee, so far extending thy furtherance and help, to her deliuery from such extreamity and anguish, wee fal downe euen vpon the knees of our harts, with vnfained thanks, for this most mercifull worke of thine, humbly beseeching thee most louing and merciful God (as thou knowest) that although she be deliuered of this heauy burthen, yet great paines and daungers continue, which without thy most sweete mittigation thereof, will driue her to further griefe and sorrow, euen to death. We humbly beseech thee therefore to consider of her estate, and of thy goodnesse vouchsafe to mittigate and asswage the same, that she may bee able to beare it with perfect patience, and continual thanks for her happy deliuerance.

(1) And

(1) And forasmuch (sweet Lord) as the tendernes and miserie of mankinde is such that they cannot of long time after their birth, attaine to any meane to help themselues, but wanting the diligent aide and attendance of the mother and nurse they soone perish, wee beseech thee for to strengthen this little infant, and tender babe, now come into this vale of misery, and if it be thy good pleasure to vouchsafe it life, and longer abiding here, grant it ablenesse and strength to receiue such food and nourishment, as thy prouidence hath assigned for such little infants and sucklings, and so increase within the paps of the mother or nurse, such nutriture as may be sufficient for the maintenance of the life and health thereof, working with such effect within the bowels of the tender infant, as it may therby growe more and more to the state of man, according to thy good pleasure, and strengthen both the mother and the infant, that they may both growe to such perfect health and ablenesse, as that one may giue, the other take, sufficient sustenance for the preseruation of life, and

(1) *Omit the rest, if the child bee departed, saying the Lords prayer and the rest at the ende thereof.*

and increase of strength, through thy mighty power and working.

For which (sweet Lord) and for all things else necessarie for them, and for all other in the like case, wee pray vnto thee as thy Sonne Iesus Christ hath taught vs saying:

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this daie our daily bread, and forgiue vs our trespasses as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill; for thine is the kingdome, the power and the glorie for euer and euer. Amen.

Oh Lord receiue this woman thy seruant, and euermore mightily defend her. O Lord blesse this little babe, and receiue it into the number of thy children Oh Lord giue it euermore to the full obtaining of thy fauour and mercy, and to the perfect fulfilling of thy will all his daies, Amen. To thee bee all praise for euermore. Amen.

O Lord increase our faith.

A praier for wiſdome.

As worldly wiſedome ſeeketh nought,
In time of need auailing ought:
So heauenly wiſdome worketh ſtill,
The things that pleaſe Gods heauenly will.

VVIſdome (as ſaith Saint *Auguſtine*) is the knowledge how to chuſe the things that are good, and to auoide thoſe things that are euill. And *Ariſtotle* defineth it to be a vertue of the minde, whereby thoſe graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* ſaith, that wiſedome is the meane whereby we are reconciled vnto God. And the Prophet *Ieremy* ſaith in the ſeuenteenth Chap. that euery man is a beaſt by his owne knowledge. But the wiſedome that is from aboue, is pure, peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, without iudging and diſſimulation. It is a Iewell vnſpeakeable: more pretious then gold: a more excellent thing then it, no man can attain vnto. For what more excellent thing can we craue at the hands of God, then that therby we may do that only which is good, and ſuch as tend to eternall felicity, and which reconcile vs to God

our

our maker through Christ our redeemer and Sauiour? the beginning whereof is the feare of the Lorde, whose loue towards vs is so great, that hee willeth him that wanteth it to aske it at his hands and he will giue the same most abundantly (asking it in faith) as he gaue vnto *Salomon*, so plentifully, and in such sort, as they came frō the furthest parts of the world to heare the same: and because that God will be known to be the author of it, he often withholdeth it from the wise and mighty of the world, and giueth the same to the simple and poore in the sight of men. Let vs pray therefore that we may obtaine it, it is better then gold or pretious stones, and more sweete then hony or the hony comb, without which mans wisedome is foolishnes; his abundance scarcenes, his strength weakenes, his glory shall bee turned into shame.

The Prayer.

O Thou almighty and euerliuing God, whose gift it is, that babes, sucklings, and men of base degree, haue the knowledge and vnderstanding of thy will, and men of profound learning, deepe study, and worldly experience often want the same. It is thou which expellest darkenesse, and giuest light, which

which taketh away ignorance, & plan-teth knowledge and wiſedome, deny-ing the ſame to none that vnfainedly aſk it at thy hands, without the which no-thing can be obtained which good is, nothing auoided which is euill, no-thing continue ſafe, be it neuer ſo dura-ble, nor any enterpriſe either rightly begun, or happily ended. And that did Salomon very well conſider (hauing promiſe at thy hands, that whatſoeuer he aſked he ſhould obtaine) & therfore aboue all things, aboue wealth or ri-ches, worldly praiſe, renowne or glo-rie, beautie or ſtrength, yea aboue poſ-ſeſſions or kingdoms he only requeſted wiſedome, which thou ſo aboundantly beſtowedſt on him, that they repaired and came from far to heare the ſame, which is non other thing (ſweet Lord) but the knowledge of thy diuine will and heauenly miſteries: it is the know-ledge how to chuſe the good, and auoid the euil: it proceedeth only from thee, and with thee it hath bin from the be-ginning: vouchſafe to ſend it downe from heauen, where it attendeth a-bout thy ſeate, and repleniſh my heart with the knowledge thereof. Giue me a newe heart, and a right ſpirit, for mans vnderſtanding faileth in manie

things

things, but thy wisedome instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and reforming the paths of the simple. Wherefore, Oh Lord, I most humbly beseech thee to establish the same in my spirit, and write thy lawes in my heart, that I walke not in the way of error, but may abstaine from sinne, cleave vnto righteousnesse, and walk in innocency all the daies of my life. Oh sweete Lord, grant mee this thine especiall guift of heauenly wisedome, that I may perfectly know what thy diuine will and pleasure is, that I may alwaies direct my wayes by the rule thereof, loving thee in all things, and aboue all things, continuing most thankfull for all thy fatherly benefites bestowed and conferred vpon mee, and that prosperity ouercome me not; nor in aduersity I be foolishly mooued to seeke remedie or relefe elsewhere, but at thy hands onely, who art my God and my Sauiour, and who hast promised to giue wisedome to all them that faithfully aske it.

Oh Lord heare my praier and let my crie come vnto thee. Giue me perfect wisedome, whereby I may truely discerne the difference betweene thy heauen-

heauenly reuelatiõs (which is wisdom from aboue) and vaine cogitations of worldly wits, considering that the one in all things, as well in aduerũty as prosperity, in sickenes as in health, in anguish of mind, trouble or griefe of body, as in wished estate & pleasure, continuing most constant, stable, patient and firme with due consideration that it cannot be but good, whatsoeuer thou sufferest to lighten vpon vs: Contrariwise, the other seeketh with more diligence to auoid afflictions, troubles, and worldly calamities, the crosse (O Lord) which thou laiest vpon thy children, then wisely to auoid thy heauie displeasure, & that by worldly deuised meanes, as by riches, friendship, pollicy and strength: with this deceiueable and fond conceit, that Fortune where she fauours, there is plenty and peace, but where she frownes there is continuall want and trouble.

But, my most sweet Lord, and heauenly comforter, grant that it may be far from my heart, to thinke that any thing commeth to passe otherwise, then by thy almighty prouidence, who willest nothing, nor doest any thing but what is most expedient and necessary for the vse of the bodies and soules of

thy

thy seruants, which we cannot rightly conceiue, without this speciall gift of thine, wherewith for thy Son Iesus Christs sake, endue vs; that wee be not led by fond conceit, or deceiue our selues with worldly experience, but gouerning our liues according to thy will, measuring al our actions, words, and thoughtes by the right rule of knowledge, and weighing them in the ballance of perfect wisdome, in the end wee may bee found in the number of those discreet Virgines, who had their Lampes continually readie, and not in the number of those, that were taken vnprouided, that the comming of thy Son Iesus Christ, be not terrible vnto vs, as to the loitering seruant, for want either of the light of a pure life, or gaines by our Talents, but most acceptable and ioifull, hauing the lampe of loue, and the candle of a true faith continually burning within the secret closet of our hearts: that in the end wee may haue free entrance with thee, in that most glorious kingdome, which thy Sonne Iesus Christ hath purchased by his blood for all beleeuers.

O Lord increase our faith.

A ſhort Praier for wiſedome

AS long as wee beare about vs this fraile body impriſoning the ſoule, I confeſſe, O Lord, that our natures ſeek by all meanes that which is contrarie to the ſpirit, accounting that wiſedome which is meere foolishneſſe. Wherefore, good Lord, vouchſafe to ſende downe that wiſedome, which wayteth about thy throne, and plant the ſame in our hearts, that meaſuring all our doings and deuices by the rule thereof, we may alwaies do and intend that which liketh thee, and ſhun the contrarie in all things, through Ieſus Chriſt our only Sauiour and Redeemer. Amen.

O Lord increaſe our faith.

A moſt comfortable praier for ſuch as are in any kind of trouble, diſtreſſe, or anie tribulation.

Though thraldome thou do here abide,
Be patient: God will ſoone prouide,
To eaſe thee, or to end thy dayes;
Beare thou his croſſe and giue him prayſe.

LIke as the furnace trieth and ſeaſoneth the Potters veſſell, and as the

the fire purifieth the siluer from the drosse, so doth aduersitie season and purifie the hearts of Christians from drosse of securitie. For by crosses and manie troubles commeth patience, and by patience hope through triall, and therefore should we thinke it an exceeding ioy when troubles, assaults, and penury pricketh vs, according to the will of God, whereby wee are stirred vp to commit our selues to Gods protection and will by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) secret the sorrowes which calamitie bringeth vnto vs, and that with patience, whereby wee shall appeare happy men, and receiue a crowne of life, which God our faithfull Creator hath promised to all those that beare this crosse with patience: for God, who is faithful, shall not suffer vs to be tempted aboue our strength, but in the middest of our temptations, shall make a way whereby we shall bee able to beare whatsoeuer hee layeth vpon vs. And thinke not that want of relieſe in pouertie, lacke of comfort in sickneſſe; vexation of enemie, slaunders, misreports, contempts, oranie other kind of

of trouble either of bodie or minde, happeneth vnto thee by fortune (as it is, among ſuch as haue not the feeling of the Truth, commonly tearmed,) but by the prouidence of God, and that for thy good, if with wiſedome thou weigh the ſame, by patience accepting it as a fatherly louing correction, putting them in minde of thine offences, and inheritance or worldly vanities: and be not diſmaied, but turne from the wicked waies, leauing and referring thy ſelfe by hearty praier vnto God (whoſe will it is, for thy better profit, that ſuch things ſhould light vpon thee) without irkeſome taking it; or with greater deſire to die, than had Saint *Paul* when hee prayed to be looſed and to bee with Chriſt: although manie in ſuch extremities couet to bee out of the world, and deſperately run into manie euils. But ſtand thou faſt, ſtand faithfully, and take patiently all croſſes, all afflictions, all temptations and calamities here, beeing a readie waie to patience, and praie for the aid of almighty God, whoſe hand is alwaies ready to help ſuch as are afflicted for his ſake: he will not ſuffer anie greater affliction to fal vpon vs, then he thinketh fit for our comfort. For wee

must

must consider, that by manie tribulations we must enter into the kingdom of heauen. And therefore let vs call vpon God in the daie of trouble, and he will deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles, And although we crie, and be not heard (I meane: presently releeued) let vs not take it heauily: it is for the best. Wherefore let vs accept it willingly, and make of necessity a vertue, which is, to take patiently that which of our selues wee cannot auoide.

The Prayer.

MY God, my God, vouchsafe to turne thy louing and fauourable countenance towards mee thy poore creature, whom for my sins thou hast brought low, and cast into contempt of the world, and my foes reioyce thereat, insomuch as I am become like an Owle in the desert, that the birds of the aire gaze & wonder that my estate is altered, my ioys is turned into scarsitie, and my wealth to want, my plentie into pouerty, & ioy into sorrow and sadnesse. Oh sweet Lord, my prosperitie is turned into aduersitie, my friends haue forsaken mee, and where

they haue often promised to helpe mee, they do not only not perform the same, but they disdaine my compante, they loath and abhorre my presence: I am vtterly refused of all mine acquaintance, and they that were before my familiars, are now my deadly foes, who shake their heads at me, crying out and saying. There, there so would we haue it, now God hath forsaken him: and such like grieuous torments am I forced to beare at the hands of such as would gladly eat me vp. But thou, O Lord, seest how I am clapt vp in cares how I am inuironed with a thousand causes that procure intollerable griefe both in body and minde, hauing no refuge, no place of defence, no meane to helpe my selfe being so bewrapped in calamity, that I cannot enioy anie perfect libertie, either of body or mind. But most sweete Lord, most louing and most fauourable, most able, and most readie to helpe such as come to thee loaden with distresse, lo heere I lie loaden at the gate of thy mercy, knocking for ease, humbly craueing thy assistance, who hast willed such as are heauy loden, to come vnto thee. I come, I come my God, as one ouerwhelmed with griefe, wanting comfort

and

and lacking reliefe. Receiue me a help me, shew thy louing countenance, and extend the helpe of thy holy arme, and I shall be safe: mercifully heare mee after thy wonted goodnes, consider my distresse, weigh mine afflictions, looke vpon my troubles, and send me aide, afford me reliefe, and grant me thy comfort, so shall my sorrowes be turned againe into ioy, my poverty shall be relieued with sufficiency, and it shall goe well with me. For (sweet Lord) although when I consider mine estate, when I view my present misery, and feele my want, I am stricken with sorrowe in minde, and vexed with intollerable griefe: yet when I consider the cause of my troubles, with due consideration of thine intent therein, I cannot but comfortably resolue my selfe.

For then doth inward comfort asswage the extreamity of my griefe and sorrow: remembring that thou hast said, that whom thou louest, thou punishest but for a time for his triall; whereby being armed with patience, thou wilt come again and visit him in loue, and comfort him. And these my desires O Lord, I account as a sweet medicine for my security, wherein I long haue lined a careless wretch, but now

I feele that I went astray in my prosperity, and thou hast called me home by this aduersity. Wherfore I cannot but giue thee thanks (sweet Lord) for this thy fatherly correction in altering mine estate, for better triall of my patience, that by patience I may take holde of hope; that so by hope of thy goodnes, louing kindnes, and fatherly promises, which deceiuest no man that vnfainedly depends on thee, I may enioy a most comfortable renewing of my happy estate againe, at thy good pleasure. I cast all my burden vpon thee, as thou willest all those that are heauy loaden to doe; refresh mee, most louing and mercifull God, refresh mee with the timely showers of thy fauour and loue, that the ioy and gladnesse of my heart may growe vp and choake the weeds of sorrow and anguish of mind. O my surpassing cōforter, leaue me not destitute of thy defence and patronage, vouchsafe euermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioice therein knowing that a crowne of life is laied vp in store for as many as beare the yoke with patience. Assist me (sweet Lord) in all these vexations and temptations of mine, that

I

I may patiently looke for thy good deliuerance, which although it come not as I wish, yet that, staying thy leasure in thy good time, I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to depart empty away.

There was neuer anie confounded that trusted in thee, nor anie forsaken that called on thy holy name. Thou raisest the simple out of the mire and dust: thou puttest downe the mightie from their high seat, and exaltest such as are meeke and of a lowly minde. Make me therefore meek and humble, patient, and content, and to accept what thou vouchsafest to lay vpon me for my triall, for this I know and acknowledge, O Lord, that though I be poore, thou giuest riches: though I be weak, thou makest strong: although I be blinde and see not the successe of thy louing kindnes, thou canst open the eies of my vnderstanding by the experience of thy readinesse to releeue mee in this my distresse and miserie.

Oh Lord, mine aide is of thee, my comfort in thee, and all my ioy commeth from thee. Grant therefore (sweet Lord) that I think not the continuance of this my hard estate to bee long, or

burdenſome vnto me: but may willingly accept the ſame as moſt ſweet, light and holeſom for me, and of a ſhort time; alwaies referring to thy good pleaſure whether thou wilt raiſe me vp, or keep me low, whether thou wilt leaue me in this diſtreſſe, or relieue mee with the comfortable viewe of thy blessings. Thou knowest what is moſt neceſſary and expedient for me: and therefore do with mee what thou wilt; ſend mee helpe when thou wilt, and as thou wilt. Loe here I lie at the gate of thy goodneſſe and mercie, ſtill looking for thy ſtretched out arme to remoue that, which not of malice, but of loue thou haſt laid vpō me. Lord for thy mercies ſake, giue me not ouer, leaue me not altogether helpleſſe, take not thy fauour vtterly from me. But as thou haſt fatherly corrected me, ſo vouchſafe louingly to imbrace me againe, ſweete God, for thy Sonne Jeſus Chriſts ſake, Amen.

O Lord increaſe our faith.

A ſhort Praier to be often ſaid in trouble.

When thou wilt (O Lord) remoue this heauy burthen from mee, renew

renew my comfort, and driue away the cares of my heart by the hand of thy louing kindnesse whom by my sinne I haue offended. Come againe vnto me, O Lord, in loue, shew mee thy louing countenance take away these miseries which I haue deserued And as in loue thou punishest, to the end I should conuert my sin: So Lord I being sorrie for my sinnes, heartily pray thee to giue me grace and comfort againe, thorough the same thy loue, for Jesus Christs sake. Amen.

O Lord increase our faith.

A Prayer to be defended from enemies.

If thou take God to be thy stay,
Thy foes shall not thy soule dismay:
But if else-where thou looke for aid,
The simplest will make thee dismaid.

IF it be possible (as much as in thee lieth) haue peace with all men, and offend none. But if it fall out, that the world hate thee without cause, take it ioyfully: but if thou hast deserued it, be sorrie and keepe vnity and concord quickly, lest suddainely thy aduersaries entrappe thee in thy waie, and so dis-

credit thee. The moſt iuſt men haue beene wrongfully accuſed and haue (guiltleſſe) beene condemned in manie and ſundrie things, as Chriſt himſelfe (the patterne of all integritie, the Sauiour of the world) was accuſed of drunkenneſſe, of working by the power of diuels and ſuch like, yet prayed he for his enemies. So likewiſe praie for your enemies, and doe for them what lieth in you: as to feed them when they be hungry, giuing them drinke when they be thirſty, cloathing them and harbouring them. Bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt you: ſo ſhall you haue recompence at the hands of God: And in anie wiſe ſeeke not to reuenge, for it is the office of God. Serue him, and hee will bleſſe thee, and will ſaue thee out of their hands. *Saul* could not hurt *Dauid*, although he were his mortall enemie, in reſpect that *Dauid* put his truſt in God. Reioice not at thine enemies fall, neither be glad when he decaieth; but pray for his amendment: And God (as he hath promiſed) will be thy rocke and deliuerer, thy ſhield, and horne of thy ſaluation, and thy refuge from their cruelkie. For fearing him, thine enemies ſhall feare thee: hue ſhall

chaſe

chase an hundred, and an hundred shall put two thousand to flight; for the Lord hath respect to them that loue him, and keepe his couenant. Yea, as the smoake vanisheth, so shall he driue them awaie: and as wax melteth at the fire; so wil he make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tyranny, the malice, the enuie, the finister practises and mischieuous policies of any man. Put thy trust in the Lord, and verily he shall defend thee.

The Praier.

KEepe mee, O God from the hands of such as goe about to doe mee hurt, and vndeseruedly waite to take awaie my life: for manie there be that hate me, seek my shame, my destruction, and ouerthrow: insomuch as without thine assistance, their protection and aid I shall not escape their hands, I shal not auoid their tyranny, they wil obtaine their desires, and accomplish their deuices to my vtter vndoing: Lord, they are manie more then I can number that seek to doe me euill: yea, and some of them my neighbors, and familiars,

and

and ſuch as I nothing ſuſpected; and not the leaſt of them but is of power, and ableneſſe to deſtroy mee, yea, as it were to eate mee vp, vnleſſe thou take part with me againſt their fury, but if thou be on my ſide, I care not who is againſt me: then ſhal I not feare what man can do to me. Why ſhould I therfore feare ſuch as now go about to hurt me, that indeuour to diſcredit me, and to ouerthrow my goings? They ſhall not preuaile; they ſhall not haue their deſires accõpliſhed which they intend againſt me. O Lord be on my ſide, and then will I not ſay in my heart: They are ſo many and ſo mighty, that I cannot eſcape them; ſo politicke, that I cannot preuent them. My truſt is in thee and vnto thee I fly in all their aſſaults, who art a caſtle and fortreſſe ſo ſtrong that there is none (be he neuer ſo victorious) that can preuaile againſt the leaſt that truſteth in thee, and reſteth vnder the ſhadow of thy wings. Wherfore Lord for thy deare Sonne Jeſus Chriſts ſake receiue me who come vnto thee (as the ſtrength of my being) humbly beſeeching thee to looke vpon my cauſe, to conſider my troubles, and to weigh the ſorrowes of my heart,

Life

Lift vp thy self against the furiousnes of mine enemies, driue backe and confound mine aduersaries thine owne self: fight thou against them, that fight against mee. Turne their deuices and wicked imaginations from me, either to their amendment, or to their owne hinderance. Let the weapons, which they lift vp to hurt me withall, rather pearce themselues, and the malicious words which they bring to my reproach and discredit, redound to their owne shame. Let such as seeke to persecute me without a cause, be discomfited and driuen backward. Giue me patience to beare their cruelties, considering that there was never any (no no the most righteous) but haue been subiect to the euill deuices, slanderous words, and wicked practises of the wicked, whose tongues were full of guile, and the poison of Aspes vnder their lips, who were not ashamed to speake most opprobriously of thine owne selfe (sweet Iesus) who wast void of all offence: yea slew they thee and thine Apostles wherefore I, who am a wretched sinner, and of no reputation, cannot but take these extreame dealings of mine enemies with a greater patience, with great humi-

litie

little, and more hearty thankes, for accepting mee as worthy to be of the number of such as the wicked do hate and grudge at. But most sweete and gracious Lord, as thou sufferest for a time such railing, backbiting, menacing words, evil opinions, and misconceits so farre to prevaile against mee, for the better enuring of my frayle nature to beare greater burdens: So vouchsafe of thy mercy to preserue me from all such enuious hearts, and malicious tongues, and defend mee from all blood-thirsty men, and from the hands of such as goe about to hurt me that although the arrowes of their wrath light on every side of mee, I may not be dismaide, but so much the more encouraged to beare it by thine owne example, that in the end in stead of them it may please thee to choose out and appoint, (as fit familiars for mee) such as may bee faithfull, godly, vertuous, religious, louing and friendly: that both in a godly feare of the one, and zealous loue of the other, I may beare my selfe, by thy example and grace, so vpright in all my doings, as mine aduersaries take none aduantage against me; but seeing the sincerity of my life, and soundnesse of my

conuer-

conuersation, they may be altogether ashamed, and not so much as to mutter any thing against mee, much lesse deuise any thing to hurt mee withall or to ouerthrow my going: and that the godly and such as are of the household of faith, may be glad and reioice at my constancie, loue my company, desire my conference, frequent my familiaritie, and cleaue faithfully vnto mee, and I vnfainedly vnto them, that the vngodly, and such as hate the righteous may bee ashamed of their euildealings against me.

O Lord strengthen my faith and arme me with continuall hope in thee, whereby I may bee able to withstand all the cruelties of mine aduersaries, in such sort, as they may knowe it to be thy selfe who fightest for mee, and defendest my cause against their furie. Behold (O LORD) my trust is in thee: thy rod comfort me, and thy staffe stay me vp, that I fall not into their hands, by trusting in mine owne strength, which is as a broken reed in mine owne policie or wisedome, which is foolishnes before thee, or in the helpe or friendship of man which is in vaine, and fallible. But lead thou me, & guide me in all my doings, cogitations and

words

words: leaſt I erring from thy Commaundements, inclining my heart to vanities and vice, mine enemies take iuſt occaſion to ſay, Ah, ah, wee ſaw it with our eyes: and bring vp an euill report of mee and that deſeruedly. Oh Lord guide mee in all truth, eſtabliſh, in my heart true deſire, and ableneſs to walke vprightly in all my waies, in humbleneſſe of minde, not in pride: leſt they ſay he is ſo haughty, he knoweth not himſelfe. Preſerue me from drunkenneſſe, leaſt they ſay hee is now out of the way of diſcretion, hee is beſide himſelfe, we haue now fit opportunity to worke our wils on him, and ſo ſet on and hurt me. Vouchſafe to keepe me from the daungerous deſire of fleſhly luſt, from haunting the place ſuſpected or polluted with vncleanneſſe: leſt they taking iuſt occaſion by my lewde behauiour, ſpeake that which indeede may redound to my ſhame and deſerued infamy. Finally, O Lord, keepe mee from all euill, that although by reaſon of my corruption, I bee naturally inclined to wantonneſſe and exceſſe, thou wilt giue me ſobriety. Louingneſſe, loue (euen to mine enemies) chaſtitie, wiſedome and diſcreet vnderſtanding both of their willes and mine owne weakeneſs,

nesse: that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole course of my life in sincerity and godly behauiour, magnifying thy holy name, who so regardest the prosperity of thy seruant, that thou sufferest him not to fall into the hands of such as would eate him vp. And let not the aduersaries of thy truth, O Lord, vniustly reioice ouer mee, tauntingly and contemptuously mocking mee, as they are wont: vnlesse thou thinke it conuenient for me. I am in thy hands, and doe confesse it to bee great and good reason, that thou shouldest doe with mee what seemeth best to thy fatherly will, accounting this thy triall of my patience to proceede euen of thy meere loue: and therefore if thou wilt, that they set vpon me or follow mee to kill mee, to persecute me, to laugh and scorne at mee, to frame opprobrious speeches and deuices against mee. let thy will bee done. Yet vouchsafe to continue my defence, my strong Castle, (and as it were) the pillar of a cloud standing betweene me and them, as thou stoodest in the wildernesse, betweene the tents of the Egyptians, and the tents of the children of Israel, that

the

the Ægyptians could not preuaile a-gainſt them, but were ouerthrowne in their owne imaginations. Lord if thou wilt, thou canſt turne their hearts, thou canſt moliſie the hardnes thereof, thou canſt turne their hatred into loue, and their malice into good will: thou canſt giue them in ſtead of hearts to worke wickednesſe, merciſull and godly mindes. I referre it to thy heauenly prouidence, and wholly commit my ſelfe into thy hands, humbly praying thee, for thy Sonne Jeſus Chriſts ſake, to deale with me and them accor-ding to thy mercie and louing kindnes, and not after our deſerts. Bee thou merciful vnto me, and euermore mighti-ly defend me vnto my liues end, con-ducting me vprightly in all my waies, for Jeſus Chriſts ſake. Amen.

O Lord increaſe our faith,
And euermore mightily defend vs.

A ſhort Praier for defence againſt our enemies.

LOrd I am a ſinfull creature, and haue deſerued thine indignation a-gainſt me: yea, I confeſſe that I haue deſers-

deserued many and great punishments: yet Lord for thy mercies sake, turne thee vnto mee, and haue mercie vpon mee, let not mine enemies preuaile in their mischieuous deuices against me: I am in thy hand, and they are within the compasse of thy power. Stay their furie, let them not take effect in their deuices against mee, but for thy Son Jesus sake, stand betweene vs, and put them backe. And as I haue offended thee by naturall blindnesse, so by the working of thy holy spirit, I shall rise to thee, and liue in thee again, thorough Jesus Christ our Lord, which vouchsafe to grant; that they may not onely not preuaile, but be a shamed and flie: sweet God. Amen.

O Lord increase our faith.

A Prayer when a man taketh a iourney.

Before thou take thy iourney, pray
That God by Christ will guide thy way.

FOrasmuch as the earth is replenished with manie perils, and sudden dangers: whether we ride or go whether we work or be idle, we haue great cause to

to take diligent regard, that when wee take a iourney, wee deſire inſtantly the Almightie God to conduct vs, as hee vouchſafed to conduct *Tobie* by the hand of his Angel *Raphael*, in his iourney to *Rages*; defending him from many dangers, and eſpecially from the fiſh which was like to haue deuoured him. To whoſe protection & defence, if we commit our waies, and repoſe vnfainedly our defence in his Fatherly care, he ſhall likewiſe ſend his Angell to take ſuch charge of vs, that no kinde of danger ſhall preuaile againſt vs; eſpecially, if we faithfully pray for his aide, behauing our ſelues godly & vertuouſly, not prouoking his anger, by enterpriſing that which is either vncomely or vnlawfull; but to be doing good as S. *Paul*, who behauing himſelf godly in all his iourneies faithfull, and often profeſſed that the right hand of the Lord mightily defended him. The like care hath hee ſurely of all ſuch as truſt in him, and direct their waies according to his will.

The Prayer.

ALmightie God and moſt mercifull Father, who guideſt and defendeſt all thoſe that in thy name walke and

and trauell in this world, vouchsafe to stretch forth thine hand ouer mee thy poore creature, leade mee and conduct me in this my iourney which vrgent occasion forceth mee vnto. And considering that the paths (yea euery corner) of this wretched vale of misery are replenished with innumerable perils and dangers, both of bodie and soule, wherein without thine assistance protection and aide, without the helpe of thy mighty hand & outstretched arme, we cannot but fal and perish, walking and wandring in the troublesome and dangerous coasts of the earth. where robbers, theeues, and ill affected persons, in great number secretly lurke, violently to take, not onely our proper substance and goods, which by the great labour and sweat of our bodies we haue gotten, or otherwise by thy prouidence are giuen vs, but our liues also, if they be not preuented, and wee by thy good and fatherly prouidence defended: I humbly beseech thee, Oh God almighty, if any such lie in waite in the way at this time, grant me foreknowledge, that of thy meere mercy I may happily auoide their pretended euill, either by breaking mee another way, or being defended vnder the shadowe

dowe of thy wings, may so encounter with them, that by the force of thy right hand I may ouercome them, being of mine owne selfe of no force, neither lieth it in the strength of our own hands to put back or ouercome such as in this wicked intent rise vp against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that ouercommeth for vs, and saueth vs. Vouchsafe therefore, O Lord, thy holy Angel to go with me, let him go before me and direct me to sane mee, preseruing me from all dangers, as hee did thy seruant Toby, going into a strange countrey. Conduct mee safely (sweete God) in the name of thy Sonne Iesus Christ, that my businesse may take good successe, and I may make a safe and prosperous return without hurt, either by the merciless and great waters, by wild beasts of the fielde, or by any other casuall meanes. Saue mee from the stroke of thunder, from lightning and tempest, preserue and keepe me as the apple of thine eye, vnder the shadowe of thy wings from the waies of the wicked: that accomplishing the end of my iourney, I may effectually finish, and with happy successe end my businesse, and by

thy

thy omnipotent conduction, prosperously returne againe according to thy will, without hurt of body or soule for Iesus Christ thy deere Sonnes sake, Amen.

O Lord increase our faith.

A thankesgiuing after returne.

At thy returne giue God the praise,
Who still conducts thee in thy waies.

COnsider what dangers thou hast escaped, in passing the perilous places of the world; no place of time being without this danger. And therefore at thy returne either vnto thine owne home, or to anie other place of rest, bee not vnmindfull to giue God heartie thankes for his gracious protection, and fatherly conduction. So shall hee our heauenly Protector, euermore be mindfull to direct thee in all thy waies: But forgetfulnesse of his louing kindnes therein, purchaseth his displeasure, and ouerthroweth thee vnawares. Wee see how many perils wee are subiect vnto: some falling from their horses, or their horses falling on them, break their legs, their limmes, and bruise their bodies, in such sort, as sometimes insueth present

death;

death: yea oftentimes a ſlip from a ſtile, or in the plaine way, breedeth many hurts to many. So that I ſay, theſe caſualties conſidered, wee are bound to bee carefull to ſerue God, who preuenteth all theſe dangers, and preſerues vs from all euils both of ſoule and body. Let vs not be therfore forgetful to craue Gods protection at all times, and in all our trauell.

The Prayer.

I Thanke thee, O moſt louing and moſt mercifull God, that it hath pleaſed thee to giue me proſperous and happy returne from this my iourny, by whoſe mercifull protection I haue eſcaped many ſundrie dangers, which doe abound in all corners of the earth, and haſt giuen mee ſuch ſucceſſe in my buſines, as I truſt ſhall be to the beſt, and haſt of thy goodneſſe and meere mercy, brought mee againe to mine owne home and dwelling place to recreate and reſt my weary members. I thanke thee, O mercifull God, for protecting and ſauing me thy ſilly creature from all perils, from drowning by water, from the ſtroke of thunder, and blaſts of lightning, from the clawes

and

ly vpon the crosse, for our redemption. Which loue of the father therein, as it moueth or should moue a great desire of thankesgiuing in vs, so doth the obedience of the Son giue vs a greater occasion of thanksgiuing then the tongue of anie mortall man can expresse. By whose acceptance of the pangues of death came the remission of al our sins, as witnesseth the H. Ghost, the water of life; which being sprinkled in our harts, procureth vnfained loue, whereby we haue accesse (through Christ our one'y Mediatour) to God the Father. Consider the vnspeakable patience of Iesus Christ, onely for our sakes making oblation, euen of his owne bodie to pacifie his Fathers wrath (the benefit whereof is so infinit, that no tongue can sufficiently set forth, for redeeming vs from the punishments due to our transgression, which no sacrifice else could obtain) to make vs one with God the Father againe, continuing our onely Mediatour and intercessour vnto the end. Wherefore praise God the Father who made vs, praise God the Son, who hath redeemed vs, and praise God the holy Ghost, who hath sanctified Gods elect, and giueth light vnto the hearts of all such as serue the Lord vnfainedly.

The Praier.

O thy almighty God, maker and creator of all things conſeruer of all that thou haſt made and protector of al that loue thee (who in the beginning madeſt all things of nothing, which all reſt in thy hands, and in thee haue their continuance and being, and without whoſe prouidence they ſhould conuert againe to nothing) we yeeld vnto thee all laud, praiſe, and glorie; and vnto thee aſcribe all power, maieſtie, and dominion, who ruleſt all things, worketh all things, and diſpoſeſt all things, according to thy will, to thine owne glory, and to our vnſpeakable and vnderſerued comfort, who are as Pilgrims and ſtrangers, and without the ſame thy continuall protection, as creatures forſaken, and caſtawaies.

Lord thy hand guideth all things, preſerueth all things, and giueth all things for our vſe, moſt diſobedient and ſtiffnecked children, and through thine infinite mercy and vnſpeakeable loue, thou vouchſafedſt in the beginning to place vs in the garden of happineſſe, where we ſhould haue continued, had not our firſt parents (by tranſgreſſion)

made

made forfeiture thereof, and so highly displeased thee, that thou repenting of the making of them, didst drowne the whole world for our sinnes sake. And yet, so tender was thy loue, so soone was thine anger converted into a desire of our saluation, that thou vouchsafedst to send into this world, Iesus Christ to redeem vs into thy fauour againe. O surpassing loue, where the offended doth seeke attonement with the offender. For which thy singular loue, and mercy infinit we cannot sufficiently thanke thee, O God of all comfort: nor thee, sweet sauiour Iesus Christ for thy obedience, for thy great humility, and ardent desire of our reconciliation and eternall saluation. Lord increase my faith, and send me thy grace, and indue me with thy holy spirit, that I may hartily render, and continually yeeld all possible thanks vnto thee not only for creating, keeping and preseruing vs hitherto: but also for reeching vnto vs thy hand of loue againe after our great and long disobedience. I thank thee, O Sauiour Iesus Christ, Redeemer and Sauiour of soules who refusedst not, but most willingly accepedst for our redemption from hell and eternall death, being

then thine enemies) the opprobrious death of the crosse among notorious offenders: being often spitefully intreated, buffeted, spit at, reuiled, and most iniuriously handled not for thine owne (sweet Iesus) but for our offences, for our sins, yea to purchase that by thine obedience which we lost by wilfull rebellion against thy heauenly Fathers precept and will. O good Iesus, we thanke thee, that it hath pleased thee to leaue the sacred mansion of thy Fathers right hand, and celestiall being, and putting on the base attire of a seruant, to walk in the troublesom paths of this miserable world; and thinking it no robbery to bee equall with God, (though leauing his heauenly habitation for a time) according to his prouidence and heauenly knowledge, to suffer here in this vale of miserie, in this desert of sin most cruel and most shamefull abuses, only for our sinnes, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserued displeasure towards vs for the same but thy death onely, and sacrifice of thy precious and undefiled bodie vpon the altar of the crosse: who willingly sufferedst the same for our sakes, not

withstanding they were so grieuous, so intollerable and odious, that by reason of the extremity and anguish thereof, thou wert constrained to sweat water and bloud.

O surpassing loue, oh loue, without the which, the hatred of thine omnipotent father had not been appeased, nor remoued from vs. Oh loue, without the which we had bin barred of all accesse vnto the seat of mercie, and wonted fauour of almighty God, and continued in his heauy displeasure to our bitter destruction, death and damnation. O sweet Jesus, O healthfull comforter, giuer of health, and restorer of life how can we but praise thee? how can we but loue thee? how can we but magnifie and extoll thy holy name for euer? so tenderly louing vs, that by thy meanes (without our deserts) we are restored from death to life, from the deserued displeasure of our creator, to his vnspeakable loue and fauour, without which wee had perished, both bodies and soules. We haue atonement now with him, that before we had so greatly offended God our maker, without whose fauour we fall, and without whose helpe wee perish and passe to nought, O sweet Jesus thou hast ta-

ken vpon thee, not onely to die for our redemption, and to rise againe for our iustification, & to place vs in the sweet mansion of thy heauenly knowledge: but hast promised to continue our Mediator to thy heauenly Father for euer, while we mortall men, liue as slaues in this vale of miserie, making continuall intercession for vs, that hee will vouchsafe neuer to withdraw his louing countenance from vs his poore creatures, but to bee our castle, stay, and strong refuge vnto the end.

O Lord Iesus Christ we giue thee thanks, not only for that thou hast bin for a time heere present with vs on earth, to manifest thy selfe vnto vs by the visible shew of thy humanitie, but for making the cause of thy comming certainly knowne vnto vs; which was indeed (in that thou wast very God) to call vs from blindnesse and error (wherein we walked according to the will of Satan) to take hold of thy miracles & wonders which thou so apparently didst worke, to declare and manifest thy selfe to be our redeemer and aduocate, and to confirm the same in our hearts by faith, as thou diddest in the hearts of thy disciples, who, notwithstanding they were present with thee,

continued neuertheleſſe in darkeneſſe, and in beleefe, without the working of thy holy ſpirit in them, whereby they confeſſed thee to be very Chriſt, Son of the liuing God, and onely Sauiour of the world.

Among all which thy great benefits, O good Ieſus, wee yeeld thee all poſſible thankes, for that it hath pleaſed thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the Goſpel of comfort, the word of truth, the food whereon our ſoules may continually feede at full without the which wee had beene left vnto our former darkeneſſe, walking in errour, and in our wonted ignorance.

And for that thou knowest vs from the beginning to be carried into blindneſſe and error (wrongfully interpreting the parables and darke ſentences of the Goſpell) through the ſame thy loue thou haſt left vs a continual comforter, euen the holy Ghoſt, proceeding from the father and thee, who in the likenes of a Doue deſcended from heauen vpon thee, and ſhewed himſelf vpon the Apoſtles in fiery tongues. Oh holy Ghoſt our Comforter, we yeelde thee moſt humble thanks that (though

the gift of thy grace) wee haue our hearts prepared, our vnderſtandings lightned, and mouthes opened to conceiue rightly thy word, to declare abroad the wonderfull things of thy law, and manifeſt the ſecret miſteries of the kingdome of God. Thou art the true light, and the light of truth, without the which it is impoſſible to pleaſe God the Father, or to haue acceſſe to God the Sonne, who together with thee O holy Ghoſt, art but one God in eſſence, though three in perſon. Make our hearts pure, make vs cleane, ſanctifie vs, and ſeale vs among the number of the elect and choſen: that when wee ſhall approach vnto the ſeate of iudgement, wee may receiue through the merits of Ieſus Chriſt, not onely the ſtipend of ſeruants, but the reward of obedient children, euen the inheritance of the kingdome of heauen, there to reſt with thee, O Father our maker and with thee, Oh holy Ghoſt our comforter and ſanctifier, for euer and euer. To whom be praiſe and eternall glory, world without ende. Amen.

A Praier to be said before the receiuing of the Communion.

Before thou come this Table neere,
Prepare thy selfe make conscience cleere.

THere is sayd sufficient in a godly exhortation set downe in the book of Common praier to stir vp the minds of all wel disposed persons, willingly and zealously to come to this holy Table; wherunto before we come, wee ought to addresse & prepare our hearts, to put off all rancor, malice, wickednes, and all kind of vice, with the workes of the old man which are disobedience and sinne, and to put on the new man, which is righteousnes; comming thereunto in a pure and cleane heart, abounding with loue, peace, faith and charitie, that we may receiue it to our comfort. Read the. Chapter of the first to the *Corinthians*, from the 20. verse vnto the 29. and there shall you finde, not only the manner of the institution and right celebration thereof; but also how we should receiue it with heauenly profit: the danger being likewise manifested, which hangeth ouer the head of the vnreuerent and vnfaithfull in receiuing the same; to the exceeding comfort and consolation of

godly and to the vtter shame and confusion of the wicked and sinners,

Before thou presume to come to this holy table, forgiue all men that haue offended thee: not for a time, but euen from the bottome of thy heart to be at one with all men in perfect charity: enter in faith, putting away all hypocrisie, dissimulation, doubting & vnstadnesse being prepared in earnest and heartie prayer, ioined with true repentance and purpose of amendment, that thou maiest faithfully eat the body, and drinke the blood of Iesus Christ in the remembrãce of his bitter passion for the cleansing of thy sin; that thou maiest through his mercy, be receiued into the number of those, whom from the beginning of the world he hath chosen, and by their obedience accounting worthy to be his; and so possessing that peace in thy soule which passeth the vnderstanding of man thou maiest yeeld praise and thankesgiuing vnto Iesus Christ thy Redeemer, and only author of thy saluation in the congregation of the faithful without intermission.

The Prayer.

O Lord Iesus the Son of the euerliuing and omnipotent God, who when

when wee, through the fall of our first father, were made subiect to the snares of sin, bonds of death, and tyranny of Satan, wherin according to the corruption of our nature, and iustice of thy father, we had continued, hadst not thou vouchsafed to pacify him & purge vs: grant, I humbly pray & beseech thee euen for thy deaths sake, to instill into my heart, the gift of thy grace, whereby approaching vnto the sweet banquet of thy holy body and blood, which thou vouchsafedst to giue for the redemption of vs miserable sinners, I may by faith eate and drinke the same, and bee made a fit and faithfull member of thy mystical body, not laying aside the care of thy obedience loue & patience; that the most precious body of thine bee not giuen, nor thy blood shed for mee in vaine, but may direct the whole course of the residue of my life by thy holy spirit, according to thy heauenly will in all things that after this life ended, I may appeare before the tribunall seate of thy high heauenly Maiestie, as a faithfull member of thine, and enioy that heauenly inheritance which thou our head and guide hast purchased for all true beleeuers in thee Amen.

O Lord increase our faith.

At

At the receiuing of the bread say thus:

O sweet Iesus, as thou hast giuen thy flesh to be the bread of eternall saluation: So vouchsafe to worke in me by a liuely faith, that I (receiuing the same) may be, and euermore continue in thee, and thou in me. Amen.

O Lord increase our faith.

At the receiuing of the cup say thus:

O Lord vouchsafe, that as thy blood was shed to wash me a sinner, from the corruption of old Adam: So grant that it may through a liuely faith) take effect in me, wash me from the filth of sin, and renew in me the fruits of righteousnesse, that I may becom a fit member of thee; liue and die in thee. Amen.

O Lord increase our faith.

A Prayer after the receiuing of the Communion.

Amend thy life, giue thanks to God, Abandon strife, auoide hatred.

VSe not the manner of manie, who in the day wherin they repaire vnto the holy Table of the Lord, do not only lightly esteeme the weightinesse of the matter, but lewdly giue themselues to wanton companie, gadding here and there to banquets and tauerns, and loos-

ly

ly (aboue other daies) giue themselues to wanton behauiour: but remember the promise thou hast made to God, to become a new man to leaue all wantonnesse, and to cleane to godlinesse of life. Be not like a dog that turneth to his vomit, or the sowe to her wonted wallowing in the durt of sinnes, but bee holy as your heauenly father is holy. Seeke the kingdome of God and the righteousnes therof, and all things shall be giuen you: and as the true members of Christ, in the end we shal raigne with him in eternall glorie.

The Prayer.

O My omnipotent and most mercifull Father, I thy silly creature praise thee (not able to yeeld thee thanks sufficiently) for thy vnspeakable fauour & louing kindnes, in feeding me at this time, with the spirituall food of the bodie and blood of thy Son Iesus Christ whom thou vouchsafest to send for our redemption into this miserable world, and to giue him euen to the death. In remembrance whereof, vntill his second comming, hee hath willed vs to eat his body and drink his blood, to the end by faith wee should be vnited and knit vnto his body, and being washed from all our sinnes, leade a new life.

Vouch-

Vouchſafe, I humbly pray thee, for his ſake to indue vs with thy holy ſpirit, wherby hereafter caſting aſide the workes of darknes, wee may walke in the true light of thy holy Goſpel, in the number of thy choſen, waiting faithfully when he ſhal come againe for our deliuerance out of this mortal life. And whilſt we liue here, vouchſafe vs vnfained deſires to be partakers of that his holy inſtitution, and (through thy holy ſpirit) to lead our liues according vnto thy heauenly will in all things, keeping our bodies vndefiled as fit receptacles for ſo heauenly food that our ſoules may enioy the benefit of the myſtery thereof by faith, according to thy heauenly prouidence, through Jeſus Chriſt our Sauiour and Redeemer. *Amen.* O Lord increaſe our faith.

A Praier to be ſaid for him that is ſicke, neceſſarie againſt Satan, who is then moſt ready.

When Gicknes ſore oppreſſeth thee,
Repaire to Chriſt, take Phyſicke free:
He cures the ſore that Satan makes,
And ſadneſſe that the body takes.

IT pleaſeth God often to lay the heauy burden of ſickneſſe vpon the weakneſ

of

of our corrupt flesh, to the end he may win the same to bee so much the more subiect vnto the spirit: that the soule, the principall part of man, may bee so pure and cleane, as in the end it shal appeare before him to honour, and not the dishonor. And that is the cause that hee punisheth those whom he tenderly loueth, and letteth the reprobate and wicked enioy a further libertie of their health, and other their desires heere in earth, to the end, that (through his iustice) heir fal may be the greater. Wherfore take not heauily this crosse, this fatherly correction of his, but rather imbracing it willingly, giue him praise hartily, referring thy selfe vnto his will, louingly, patiently and faithfully. For it is a manifest token that thy correction is euen of Gods meere loue (rendring thy saluation) when thou takest it with patience. Despaire not therfore in this sicknes of thine, neither think that God intendeth any thing therby but thy profit the amendment of thy life, whereby commeth his loue, and therby he sauet h all that beleeue in him. Bee faithfull therfore, call vpon him in the day of thy visitation, and he will heare thee, praie to him and hee will heare thee, if it be for thy benefit: and therfore must thou

referre

referre thy ſelfe to his prouidence; whoſe care ouer his ſeruants is ſuch, as hee neuer ſuffereth them to periſh, but by ſickneſſe and other gentle warnings, calleth them home from wandering abroad and following the vanities of this wretched world, wherein is nothing but vanity & affliction of ſpirit, labors, cares troubles, enmities, debates, and daily ſubiection to many caſualties. What is this life but ſhort & euil? All fleſh muſt die, God hath ſo decreed it. Man is altogether vanity; his life a vapour, a bubble of water, he paſſeth as a ſhadowe, liue he neuer ſo long. Prepare thy ſelfe therfore to die, that death take thee not vnawares: make thee fit for the Lords comming, that is, caſt away the loue of worldly & tranſitory things, and be ready to leaue the world it ſelfe, and ſettle all thine heart vpon the world to come: wherein there ſhall be no ſickneſſe, but continuall health, no death but life eternall, no ſorrow, but ioyes without end: a place, that all the ſickneſſe, all the puniſhments, the croſſes, & calamities that can be heere ſuſtained, cannot deſerue neither are all pleaſures of the world comparable to one moment of the celeſtiall ioyes, and therfore theſe willingly to be left, and the other earneſtly to be

deſi-

desired, This is the place that is prepared for the elect of God, beeing full of such ioies as the eie hath not seene, the eare hath not heard, neither can the heart of man comprehend the vnspeakable riches of glory, of peace and endlesse blessednesse; that Iesus Christ (that vnspotted Lamb of God) hath prepared for al them that forsake themselues (that is the world with the pleasures thereof) and cleaue vnto him: Cry vnto that sweet Iesus, as the theefe that hung on the crosse with him, and as the Publican and he will be mercifull vnto thee, and remember thee in his kingdome: hee hath a watchfull eye ouer those that betake them vnto his protection, and turneth their sicknesse and other chastisements alwaies to their soules health. The right hand of the Lord strengthen thee, the bloud of Iesus Christ wash thee the holy Spirit comfort thee and preserue thee to eternall saluation. *Amen.*

The Prayer.

O My sweet Lord and omnipotent father maker of all mankind, thou through thine a mighty power hast created me after thine own similitude and likenes, and placed me here in this desert

de'ert of ſinne, in the vale of miſerie, where Satan climing to beare rule, ſeekes to bring men in ſubiection to his wicked and deteſtable authority, and hath ſet his miſchieuous miniſters to ſift me and ſeeke mine ouerthrow, and hath neuer left trying me with ſundry temptations, ſince I came into this miſerable world: yea Lord, I haue abidden many and hard battels, cruell combats & aſſaults betweene my fleſh which is ready to yeeld, and my ſpirit which ſtandeth in defiance of him and his wicked crue. But, O Lord, now I feele him buſie, now he beſtoweth all his diligence to win me ſeeking, my body al ready ſhaken with thine owne hand, & ſtricken with thy rod of correction: now I am, as it were, at deaths doore, he ſpareth no trauell to try mee, no pains to pinch me: he was neuer ſo buſie (O Lord) and opportunity neuer ſoſit for his purpoſe, by reaſon of my preſent weakneſ. The grieuous ſickneſ which hath taken hold on me hath dried vp all my bones, & conſumed my poore carkaſſe euen to nothing, wherby he perſwadeth mee, that thou thus villeſt me of meere malice. But ſweet Jeſus hee is a liar, and there is no truth in him: I know (and thou haſt

ſaid

saide it, that art truth it selfe) that whom thou loueſt, thou punisheſt: and LORD, so I accept it. Thou hast changed my health into sickenes, thou hast pluckt me downe and cast me vpon my bed, thou hast giuen me weakenesse for strength, not that either I should the rather yeeld to that foule fiend, or thinke that thou wilt cast me cleane away: but to the end to saue me, not to kill me: to relieue me, not to put me from thee: to call me vnto thee, not to giue me into the hands of death: to plucke me out of the clawes of him that would destroy me, that vgly serpent, whose wilinesse in my health too much allured me to vanity. But sweet Iesus preuent him, turne all his venemous darts from me. Thou hast broken the bow of his strength, & triumphed ouer him vpō the crosse, thou hast stopped the gates of hell, so that whatsoeuer that enemy of mine so feare mee withall they shall not prevaile against mee. Be thou my strength, sweet Iesus in my weaknes: be thou my health in my sickneſſe, who in my greateſt danger come vnto thee, thee author of my correction, humbly beseeching thee that as thou hast cast me downe, thou wilt either raise me vp, or giue me pa-

ti-

tience. Oh good Iesus, the Physitian both of my soule and body, let thy blood wash the one, and thy mighty power relieue the other, cleanse my soule from all secret sinnes, and plague me not as I haue iustly deserued. Graunt mee grace, that in all willing obedience, I may refer my crazed estate both of body and soule, vnto thy mercifull consideration, whether it be better for mee to continue in this visitation of thine, or receiue health againe. Thou knowest Lord, what is most conuenient for me: deale with me not by iustice, but in mercie. For I confesse (sweet Lord) I confesse, that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thee, it strined with thy louing & fatherly precepts, and reeled to all the vanitie of this present euill world. I was obstinate, vnruly, and like an vntamed colt: and therfore hast thou iust cause thus to pluck me down in mine owne conceit, that I may rise vnto thee and confesse mine owne frailty, whereby I stood too much in selfeloue of this my filthy carkasse, which is the cause of all my rebellion against thee, which is the prison that holdeth (as it were captiue) my silly soule, that faine

faine would bee dissolued and rest with thee: it longeth to com vnto thee, sweet Iesus, the spirit is willing, but the flesh drawes backe. Thou hast summoned mee, O Lord, I must appeare, thou callest me, I must come: nothing can keep backe that thou wilt haue: he must appeare when thou arrestest.

Wherfore, O God my maker, in the name of Iesus Christ, my Redeemer, and Sauiour, send thy H. Ghost into my heart, that it may labour with me, and make all things ready in mee against that day, that it may strengthen me in this my great weakenesse, heale me in this my grieuous sickenesse, and wash mee with the oile of comfort before I go hence, and be no more seene. O Lord, thou knowest all things, and canst do all things, and thou canst send mee health againe when thou wilt, or (when thou seest an houre fit for the dissolution of bodie and soule) accept me into the bosome of thy mercy, and receiue me into thy kingdome, which vpon the crosse (good Iesus) thou didst euen with bloody passion purchase for all those that vnfainedly yeelde themselues vnto thee, and forsake this miserable world wherof and of all the pleasure thereof grant me present forgetfulnesse,

getfulneſſe, and giue mee, O Chriſt, a taſte of heauen and heauenly things. Duly grant me to call to mind the ſins of my youth, and frailties of all my life paſt, and vouchſafe me grace truely to repent for them, that thou Lord, maiſt with thy finger blot them out of the booke wherin they are written, and faſten them to thy croſſe, that thy bloodſhedding may remaine an euerlaſting teſtimony, that they by the ſame bloodſhedding are freely forgiuen me: that ſatan, the enemy of my poore ſoule, may be preuented of that which hee ſo diligently waiteth for. O Lord abandon him and all that is euill in me, that I may willingly accept this croſſe of thine, and be content, euen with patience to continue thy good time vnder the ſame, and when thou wilt haue me to appeare to yeeld my body and ſoule into thy hands ioyfully ſweete Jeſus. Amen. *O Lord increaſe our faith.*

A ſhort Prayer in ſickneſs.

MY God my God, ſweet Jeſus my Sauiour, look in mercy vpon me, poore and wretched creature: whoſe health is impaired, and woe increaſed: whoſe ſtrength is gon with weakneſs,

that

that hath taken fast hold vpon me: O good Iesus, consider my miserable estate forgiue my sins, & giue me grace to frame my desire to serue thee and faith in thee; to beate downe Satan vnder my feet. Let him not triumph ouer me let thy victory, O louing Iesus wherein vpon the crosse thou ouercamest him, be my victorie. And let death haue no further power ouer mee, then only to dissolue the soule from the body, wherin it is imprisoned and fast bound in the chains of death, which thou hast decreed shal once againe passe to earth by meanes of death which flesh cannot auoid, and thou hast prescribed mee a set time to wander in this pilgrimage. And this thy visitation, O Lord, I accept as a louing remembrance for me, to bee mindfull of my vnstable estate; it is only of thy fauour to call mee vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee for helpe in this extremity. I cry to thee for ease and do humbly pray thee (as thou hast laide thy heauy hand of correction vpon me) to vouchsafe to extend the help of thy right hand, for mine amendment and comfort againe, or else such patience as I may faithfully waite,

when

when death ſhall approach vpon this poore carkas of mine, and imbrace the ſame with vnfained hope of changing my mortall life into life eternall, and my ſorrowes into the ioies of eternall bliſſe, through thee, and for thy ſake ſweet Jeſus my Sauiour, to whoſe protection I heere betake me. Amen.

O Lord increaſe our faith.

A very godly and deuout meditation & confeſſion of our ſins, with humble requeſt vnto almighty God, that hee will vouchſafe to eſtabliſh true repentance in our hearts, and of his mercy turne away the plagues which we iuſtly haue deſerued for our manifold iniquities: very neceſſary for all Chriſtians daily to remember in theſe daies.

Let vs fall down with weeping eies,
With one conſent [from heart] on knees:
Our ſinnes haue ſo deſerued thrall,
Nothing ſo ſure as ſudden fall.

LEt vs ſet, as a glaſſe before the eies of our hearts, the cauſe of the firſt flood, which was falling away from God and continuall working impurity, wherin the whole world his wonderful wormanſhippe, *Noe* with a ſmall number of per-

persons onely (excepted) perished. Let vs likewise call vnto our remembrance the sudden destruction of *Sodome* and *Gomorrah*, with fire and brimstone from heauen, for disobeying the voice of the Lord pronounced by *Lot* for their repentance: wherein we may, as it were, behold before hand what will become of vs, without our speedy repentance, neglecting (as wee doo) the words and message of the Lord reuealed vpon vs by his Prophets and Preachers, threatning plagues to follow our willfull rebellion. Let vs not be like vnto the deafe Adder, stopping our eares from the hearing of our iniquitie, which we embrace with such greedinesse: but like relenting hearted *Niniuites* put on the sackcloth of vnfained repentance, mourning for our many thousand sinnes, with fasting and earnest praier from the lowest to the highest; and after the good example of *Dauid* and *Iob*, prostrate our selues in heart with lamenting spirits, before the mercie seat of our good God: who as hee is not hasty in plaguing (expecting our repentance) so will his punishment be the greater, without hasty & speedy conuersion. Let vs not therfore be slow to turne vnto him, let vs not defer from day to day, according to the illusion and

wicked perſwaſion of ſatan, who would that we ſhould be taken vnawares: for ſuddenly will the wrath of God come, when we think not of it, and in his vengeance will he deſtroy vs, yet ſo louing is he and mercifull, that if we call vpon his name, making our praiers vnto him, vnfainedly repenting vs of our ſinnes, from the bottome of our hearts, he will heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promiſe vnto *Iſraell*. The wicked King *Achab* humbling himſelfe, and cloathing himſelfe in ſackcloath, and ſleeping in haire-cloath, obtained pardon for his ſins. The mercy of the Lord is ſo great towards them that repent, that the examples thereof are infinit in the ſcriptures. The Lord had determined to deſtroy the *Niniuites*, but becauſe they repented at the preaching of *Ionas* he ſpared them. Wherfore let vs ſpeedily forſake our ſins, and more and more grow in hatred thereof, vnfainedly cleauing vnto righteouſnes and holineſſe of truth. Repent, repent, for the kingdome of God is at hand. Euery one that ſaith Lord, Lord, ſhal not enter into the kingdome of heauen; but he that doth the will of God: turne therefore vnto the Lord in feare, and thou ſhalt be ſaued.

The

The Prayer.

O Lord vouchsafe to powre the oyle of thy most holy Spirit, into the wounds of our hearts, whereby the hardnesse thereof may be so mollified, that we may sigh, lament, weepe, and euen rent our hearts at the consideration of the wicked, and abhominable estate of our life past, which is so farre gone with the child of selfe loue, that without thy vnspeakable mercy, it is euen at the point to bee deliuered into the pit of eternall perdition: giue vs grace (we humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sinnes, and heartily to turne vnto thee, whose high displeasure wee haue deserued through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards, and children of the bondwoman, and without repentance barred from the inheritance which thy Son Iesus Christ hath purchased for all true beleeuers. Wee are disobedient children and haue so much yeelded our selues to the desire of sin, and walked according to the conuersation of the old man, which is corruption: so farre

degenerating from thy lawes and diuine institutions, following so much the will of Satan, the lusts of the flesh, and the vile allurings of the wicked world, that thou hast cast vs off as none of thy children, insomuch as whē we consider the heauy and intollerable burden which by our vnrighteousnesse wee haue deseruedly heaped vpon our selues in losing the fauour of so louing and bountifull a Father, and so sweet a Sauiour, it driues vs into a great feare and terror, procuring a great dislike and loathing of our selues for the time: but our nature being nothing but corruption, falleth into a present forgetfulnes of our end, & turneth foorthwith into his old vomit againe.

But most louing & euerliuing God, when the deserued punishments which hang ouer our heads, shal light and fal vpon vs for the same, what shall wee do? It is prepared and it is comming: we cannot (by any deserts of ours, but onely the intercession, mediation and deserts of Iesus Christ, which neither auaileth without our true repentance) auoid it. Mollifie therfore our hard and stony hearts, O Lord, for thy Sonne Iesus Christs sake giue vs lamenting spirits: indue vs with vnfained

sorrow

sorrow for our sins, and make vs ready and willing to turne to thee vnfainedly. Our nature being vile, and our blindnesse great, wee are most apt euen with great obedience, care & diligence to serue, to please and to obeie men of authoritie here in this world, by whose displeasure there can arise but small or no hurt or punishment at all; and euen crie out, when they frowne, when they grow in dislike of our doings, but wee neuer giue our selues (or very seldome) to the fulfilling of our duties to thee, by executing those things which thou commandest vs. Whereby wee breake and forfeit that bond, which thy Son Iesus Christ sealed with his precious bloud vpon the crosse: whereby he confirmed for euermore a league and peace betweene thee, and such as forsake sinne, and cleane vnto righteousnesse and truth. O vnhappy wretches that we are, who being in the very bosome of so louing and so mercifull a God, should (by yeelding vnto the desires of the flesh, the vanities of the world, and the will of Satan) be thrust out of thy presence, wherein consisteth all peace, all ioye, all hope, quietnesse of mynde, patience, long suffering, meekenes, and all good whatsoeuer. But, wandring

and going aſtray after our owne corrupt deſires, what remaineth in vs but ſtrife, hatred, miſbeleefe, deſpaire, couetouſneſſe, adultery, witchcraft contempt of thy lawes, and all kind of euill, and reſt as accurſed.

Lord we acknowledge, that ſin and iniquity hath gotten the higheſt roome: it ſitteth and ruleth ouer al the corners of the earth: and righteous dealing, ſimplicity and innocency, is condemned of many. Root out therfore (good Lord) root out of our hearts, all hautines, deceit, wrongfull dealings, and euill imginations: and plant inſteede thereof, humility, iuſtice, and vnfained good will, and helpe one towards another. Let not ſatan rule, let not the fleſh preuaile againſt the ſpirit, let not the world beguile vs, who are our mortall enemies moſt ſtrong, wee moſt weak: inſomuch as they are not ſo ready to run vpon vs as wee are prone to yeeld, they are not ſo politick to deceiue vs, as wee are ignorant to be carried away from light to darkneſſe.

Forgiue vs Lord, forgiue vs, for thy Son Ieſus Chriſts ſake, ſtrengthen vs with thy grace: we haue erred, we haue done amiſſe, we haue followed to much the will of ſatan, we haue yeeld-

ed

ed too much to the motions of the flesh, and too much imbraced the pleasures of this world, wherby we haue lost the most sweet comfort of thy celestial promises, who hast said, that who so obeieth thy voice, in keeping and fulfilling thy lawes, shall be most blessed: yea in all his waies, in his going forth and comming in, and in all things which he taketh in hand.

Oh sweet Lord, what darkenesse, what errour, what corruption remaineth in vs, that we are so slow to doe good & so prone to do euill, and yet can not lament our miserie, nor bewaile our estates, we can not sigh and sorrow at the forfeiture of so manie sweet blessings, for incurring the penalties of infinite curses of thine, by disobeying thy will & precepts, which thou enioynedst vs, in all things to fulfill and obserue.

But vouchsafe (good Lord) vouchsafe of thy mercie for Jesus Christs sake, to turne away thy heauy displeasure, and punishment which we haue deserued, that they light not vpon vs for our misdeeds. Blot out all our iniquities, lay not our vnrighteousnesse, our vnthankfulnes & wilfull rebellion against thee, to our charge: for if thou shouldest, Lord, what should become of

vs, what might we look for, as our iuſt reward, but death and damnation?

Oh Lord, we do confeſſe, that for ſo ſundry & bountifull benefits receiued at thy hands, ſuch is our corruption, that we doe not onely take them without thanks, vſe them without care, but moſt fooliſhly, and vnaduiſedly attribute the gift thereof to ſome creature, and caſt the praiſe vnto him, or elſe we receiue them as giuen by fortune, and take not only the due honour from thee, but make the creature the authour of that that commeth onely from thee the only Creator and giuer of all things.

O moſt ſweet Lord, ſuch is our ignorance, ſuch is our blindneſſe, and ſuch is the error that hath reſted and remained in vs euer from Adam, though our voluntary blindnes which though wee imbrace, thou offereſt light, we refuſe the ſame, wee are ignorant; thou giueſt wiſedome and wee neglect the ſame; we goe aſtray, thou calleſt vs, but wee refuſe to come. Lord wee are like the vntamed Heifer which refuſeth the yoke; wee are like the deafe Adder, which refuſeth to heare the voice of the charmer, charme he neuer ſo wiſely; wee harden our hearts as the Adamant, we will not receiue thy

gentle

gentle calling, thy fatherly admonitions and louing corrections. Thou commandest vs to cast away the darknesse of ignorance, and to put on the light of the Gospell: but wee stop our eares, we refuse to heare, opening our eares to pleasures, and fixing our eyes vpon vanity, erring in the paths of vngodlinesse, drinking the puddles of iniquity, and despising the sweet water of life. Our hearts are alwayes ready to imbrace delights and fantasies, vtterly despising nurture, correction, and knowledge.

Wee remember the time present; the time past, for which wee haue to answere, & the time to come in which we must answer (good Lord) we think not on. We must consider that our time is like the flower of the field, to day fresh and faire, and to morrow cut downe, dried vp and withered. Wee consider not that we passe as doth the shadow, and vanish as a bubble of water, as the smoake, and waues of the sea. But wee foolishly deferre the amendment of our liues vpon hope of thy long sufferance, and consider not that thy wrath commeth suddenly. Wee consider not the suddaine death of sundrie, which being now most lusty, gay, and strong,

are

are by and by dead and laid with the substance of our owne flesh, euen the earth, where the wormes possesse that which they so daintily fed with sundry fine delicates, and cloathed with nice, monstrous and gorgeous apparell, sumptuous attire, broidered haire, and settled themselues in starely high houses euen to the skies, their soules departing with the insatiable glutton, where is no water to coole the vnquenchable heate of thy displeasure against them.

O Lord, thou laughest at our vanitie: yet most sorry to see vs to be led by the direction and hand leading of Satan, whose desire is to deuoure (if it were possible) euen thy chosen ones. But thou wouldest not that we should perish, thou desirest rather that wee should conuert and liue, thou reioicest not at the death of a sinner: but ther is great ioy in heauen of his repentance, whereunto though lowingly thou call vs, we goe on still in our wickednesse. Thou giuest vs knowledge of thy will by preaching, and thine omnipotencie thou manifestest by thy creatures, both in the firmament aboue, and in the earth and sea below. But we vnderstand it not, wee beare it not aware, consi-

consider it not. The good which wee should doe, wee doe not, but the euill which wee should not, that wee greedily follow. Yet notwithstanding all which our corruption, disobedience, and wilfull wickednesse, thou (of thy mercie aboundant) so intirely louedst vs, that thou gauedst thine only begotten Son, to suffer the most shamefull death of the crosse for vs: and hast set him as equall with thy selfe, euen at thine owne right hand, to the end hee might make continuall intercession for vs vnto thee, and that thorough him we might haue atonement with thee, and accesse vnto thee for euer.

Wretched sinners that we are, if we by our wickednes, rebellion, and loosenes of life lose so great a benefit which he so deerely purchased for vs, euen thy wonted mercy and louing fauour, and make of none effect his dying for vs, what remaineth for vs, but euen the most fearefull sentence of iudgement in the day, when all secrets shall be opened, and euery man receiue according to his deserts? To whom thou wilt say: Go ye cursed into the flames of eternall fire prepared for the Diuel, and his angels, which neuer shal be quenched,

thee, where shal be continual weeping, wailing, anguish, & gnashing of teeth: when wee shall be neither our selues able to plead the contrarie, nor haue any aduocate to gaine-say thee in thy iustice. Then shal we be sory, then shal we lament, but too late. Then shal we heare thy most comfortable entertainement of the godly, when thou shalt say, Come yee blessed possesse yee the kingdome prepared for you from the beginning, where shall bee nothing but ioy without ceasing, continual gladnesse, comfort and vnspeakable consolations euen for such as cloathed thee, fed thee, lodged thee, and visited thee beeing in prison. Them shalt thou imbrace, them shalt thou meete in the cloudes, with most sweet words of comfort: but such as haue seene thee (euen the poore and little ones) to be sicke & comfortles, and haue denied them releefe and aide, or hungry & haue withheld food, thirstie and gaue no drink, naked and haue not cloathed them. Such, O Lord, shall suffer hunger, colde, nakednesse, and thirst, with vnspeakable griefe of conscience, which shall neuer haue end.

O that it would please thee therefore, O most mercifull God, of thy great goodnes, fauour and louing kindnes, to con-

consider of these latter daies and perilous times, wherein we line, wherein iniquitie hath gotten the vpper hand, charity waxing colde, and loue banished from among brethren: and thy selfe, sweet Lord, euen the poore and little ones, the orphanes and widowes, not onely not relieued, nor defended, but trodden vnder foot, neglected and forgotten of such as haue aboundance.

Vouchsafe, vouchsafe good Lord, according to thy promise, to shorten these daies, lest also thine elect bee seduced with vanity, and forsake thee their only comfort. It is come to passe which thou hast saide, that as towards the Summer, trees & plants of the earth doe budde, so before thy comming (to make vs so much more prepared, thou hast promised to send vs foreknowledge by sundry signes and tokens, both in the earth below, which hath (by thy passing as it were by) quaked already at thy presence, as also by the Sunne and Moone & other thy creatures, apparently shewing thy rod of vengeance to be ouer our heads ready to strike. O Lord we cannot but looke for a terrible destruction according to the waight and aboundance of our sinnes and iniquities, vnlesse it may please thee to shew

thy

thy mercy for Jeſus ſake in conuerting vs. We haue ſinned, we haue gone aſtray, we haue wrought wickednes in yeelding to the will of the fleſh: but moſt ſweet Lord, let thy light ſo ſhine into our hearts, that we may now begin to ſeeke onely thy kingdome, and leaue the darkeneſſe of ſin, grow to all goodnes, and be mortified, as touching the old man with his corruption: die to the world and remoue Satan; that with godly deſires, we may attain vnto the perfect feeling of thy grace: and hauing obtained the pure vnderſtanding of thy word, wee may guide our liues by the rule therof: that after the finiſhing of this our pilgrimage wee may, through the merits of thy Sonne Jeſus Chriſt, enter into thy kingdom of eternal glorie, there for euer and euer to raigne, enioying the ſight of thee: and to thy name, with the reſt of thy Saints ſing laud and praiſe without ceaſing, ſweet God: Amen.

O Lord increaſe our faith, and giue vs grace vnfainedly to repent vs of our ſins, from the higheſt to the loweſt, that we may heare to our comfort Come oh bleſſed of my Father, enter into the ioy that ſhall remaine without meaſure, for euer and euer, *Amen.*

A Praier necessary to be said after, and at the end of all our praiers.

VOuchsafe, O Lord, and mercifull Father (in whose hands rest the hearts of all men: who knowest what we want before wee pray, what wee will aske before we speake, and what we do in all things) vouchsafe to forgiue mine ignorance, dulnes and slacknes comming vnto thee, the fountaine of all health and helpe: increase my faith daily more and more, and kindle in mee the perfect gift of praier, that I may at all times serue thee in truth; and vouchsafe that whatsoeuer I haue asked, according to thy will at this time, to giue mee, and what I haue omitted vnrequested, for my selfe or any whom thou wouldest should be commended to thee in praier, vouchsafe euen for thy Sonne Iesus Christs sake graciously to grant: for which and for all things else necessarie for me and them, for body and soule, I pray thee, as hee thy Sonne hath taught vs, saying:

Our Father which art in heauen, hallowed bee thy name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this daie our daily bread, and forgiue vs our trespasses as

we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill.

O Lord increaſe our faith, and continue the ſame effectually in me and al men vnto the end. Amen.

Great plagues remaine for the vngodly, but whoſo putteth his truſt in the Lord, mercy imbraceth him on euerie ſide. *Pſal.* 31.

Paul before he would preſume to eat, gaue thankes.

Chriſt likewiſe, before hee gaue the bread and fiſhes to them that were with him in the wildernes, (yea although he were Lord of all) looking vp to heauen, from whence commeth all goodneſſe, bleſſed it, and gaue thanks and brake it vnto them, the ſtore, being ſmall replenifhed many thouſands, and left manie baskets full: wherfore take the bleſſings of God with thankes and hee will bleſſe and ſanctifie thee.

A Prayer before meate.

O Thy bountifull God, vouchſafe to looke vpon our wants, and giue vs at this time thoſe things which may bee to our comfort: ſanctifie theſe thy gifts, that our bodies being repleniſhed, we may be thankfull and enioy

at

at thy mercifull hands the bread of eternall life, to the releefe of our poore soules, through Iesus Christ our only Sauiour, Amen.

God saue and increase thy flocke,
Keepe vs within thy fold,
Vouchsafe to heare when we do knocke,
O Lord our strongest hold.
Preserue our King, be thou his stay,
This Realme of thine defend,
Indue vs with thy grace for ay,
On thee wee all depend.

WHen God hath fed your poore bodies, be not therwith puft vp with forgetfulnes what he requireth at your hands for his blessings, but in a reuerent and deuout manner, giue thanks that he may continue his louing kindnes to your comfort vnto the end.

A Thanksgiuing after meate.

WE thanke thee most bountifull Lord, for this thy fatherly feeding our hungry bodies: so vouchsafe to feede our silly soules with the bread of eternall life, that after this life ended wee may ascend where Christ is gone before. *Amen.*

Sith God hath fed our bodies poore,
Which else would soone decay:

Remem-

Remember ſuch as lie at doore,
Say not their cryings nay.
God ſaue his Church, our King defend,
The Realme preſerue for aie,
And grant vs all a godly end,
And ioifull riſing day.

Another praier to be ſaid before meat.

ALl things depend vpon thy prouidence (O Lord) to receiue at thy hands due ſuſtenance in time conuenient. Thou giueſt to them and they gather it; thou openeſt thy hand and they are ſatisfied with all good things.

O heauenly father, which art the very fountain & full treaſure of all goodnes, we beſeech thee to ſhew thy mercies vpon vs thy children, and ſanctifie theſe giftes which wee receiue of thy merciful liberality, granting vs grace to vſe them ſoberly & purely, according to thy bleſſed will: ſo that thereby we may acknowledge thee to be the author and giuer of al good things and aboue all, that we may remember continually to ſeeke the ſpirituall food of thy word, wherein our ſelues may bee nouriſhed euerlaſtingly, through our Sauiour Chriſt, who is the true bread of life, which came downe from heauen, of whom

whom whosoeuer eateth, shall liue for euer, and raigne with him in glorie, world without end. Amen.

A thankesgiuing after meate.

LEt all nations magnifie the Lord; let al people reioice in praising and extolling his great mercies. For his fatherly kindnes is plentifully shewed forth vpon vs, and the truth of his promise endureth for euer. Wee render thanks vnto thee, O Lord God, for the manifold benefits which we continually receiue at thy bountifull hand: not onely for that it hath pleased thee to feed vs in this present life, giuing to vs al things necessary for the same: but especially, because thou hast of thy meere mercy fashioned vs a new into an assured hope of a farre better life, the which thou hast declared vnto vs by thy holy Gospell.

Therefore we humbly beseech thee (O heauenly father) that thou wilt not suffer our affections to be intangled or rooted in these earthly or corruptible things, but that we may alwaies haue our mindes directed to thee on high, continually watching for the comming of our Lord and Sauiour

Christ

what time he shall appeare for our full redemption. To whom with thee and the holy Ghost, be all honour and glory for euer and euer. Amen.

O Lord increase our faith.

A Praier before dinner.

O Most gentle God and louing Father, which mercifully feedest all liuing creatures, we beseech thee bless vs and al these gifts which we at this present shall receiue at thy bounteous hand for the refreshing of our hungrie bodies, and giue vs grace to doe all things vnto the glorie of thy name, through Iesus Christ our Lord.

A thanksgiuing after dinner.

WE thanke thee, O heauenly father for this our foode, which being sanctified by thy word, thou hast vouchsafed at this present to giue vs: wee beseech thee, that thou wilt also feede our soules with the liuely bread of thy word, which commeth out of thy mouth: that we receiuing of thy mercifull hand meate both for our bodies and soules, may liue and growe in all godlinesse, vnto the glory of thy blessed name, through Iesus Christ our Lord *Amen*. O Lord increase our faith.

In

To the godly Reader.

I IN penſiue plight
I put my pen to proue,
O Of ſlender skill,
What profit might ariſe,
H His heauenlie heſt
To pleaſe, who ſits aboue:
N Now here ſet forth
Before thy zealous eyes.
N Nought worth the phraſe,
Or fineneſſe I confeſſe,
O Or for his wiſedome
Who compiled it;
R Regard it yet
(O Reader) natheleſſe
D Diſdaine it not,
The matter is but fit,
E Each heart to haue
And hold in price I know:
N Nor wiſh me wiſe,
Be not in ſpeech my foe.

Farewell.

Omniũ in hoc vno verſatur ſumma libroꝝ,
Cæleſtem toto corde timere Deum.

A Table to find the principall Prayers contayned in this Booke.

A Prayer to forſake our ſelues, and leane vpon God. page 3
A payer to Chriſt. p. ibid.
A praier for the aſſiſtance of Gods holy Spirit. p. 5
A ſhort praier for zeale to pray. p. 9
A morning praier for the working day. ibid.
A ſhort praier to the like purpoſe. p. 17
A praier for the Sabbaoth day morning p. 20,25
A confeſſion of ſinnes. p. 66
A ſhort Praier for forgiuenes of ſinnes p. 34,71
A zealous petition for the forgiueneſſe of ſinnes. p. 40
A praier for worldly proſperitie. p. 46
A praier for the King. p. 17
A praier for the eſtate of the whole Church. p. 54
A praier for the increaſe of faith. p. 72
A praier for faith. p. 77
A praier againſt the diuell, the world, and the fleſh. p. 87,88

A

A praier for the helpe and assistance of God, in all our doings. p. 87
A short praier for Gods direction. p. 94
A praier for one afflicted in conscience. p. 95
A short praier to the like purpose. p. 104
A praier for a competent and necessary liuing. p. 112. 119
A praier after the hearing of the word of God. p. 120
A short praier after a sermon. p. 124, 129
A thanksgiuing to God for his benefits. p. 130
A thanksgiuing for Gods gifts. p. 136
A deuout praier for meditation, to bee said in anie common plague or sickenesse. p. 137
A praier to be mindfull of death. p. 145
A praier vpon the Letany. p. 147
A praier for the fulfilling of the tenne Commandements. p. 153
A short praier to the like purpose. page 163
A prayer for the ordering of riches. p. 164
A prayer to vse wealth as wee ought. p. 172
A Prayer for a woman with childe. p. 174
A Praier to the like purpose: p. 178

A thankesgiuing to God after the deliuery pag.179
A praier for wisdome. pa.184
A praier to the like purpose pa.190
A praier in miserie and trouble pa.191
A praier to the like effect pa.199
A praier to be defended from enemies p.199
A praier for defence against enemies pag.209
A praier when a man taketh a iourney pag.210
A thankesgiuing after returne p.213
A thankesgiuing to God the Father, God the Sonne, and God the holy Ghost page 216
A praier to be said before the receiuing of the Communion p.224
A praier after the receiuing of the Communion page 228
A praier in sickenesse against Satan pa. 230, 238
A meditation or confession of our sins pag.239
A praier to be said after all our praiers page 253
Praiers before meat page 255
Thankesgiuings after meate pag.256

FINIS.

Dear Sir,

I am very sorry to hear that you are ill.

Yours truly,

John Doe